

~~La II 84~~

Langl. 82
2



Weinrauch f.

Headlong themselves they threw
Down from the verge of Heav'n; eternal wrath
Burnt after them, to the bottomless pit. B. VI. v. 864.

PARADISE LOST.

A
P O E M,
IN
TWELVE BOOKS.

THE AUTHOR
J O H N M I L T O N.

With his Life, and
Historical, Philosophical, and Explanatory Notes,
Translated from the French of
The learned RAYMOND de St. MAUR,

And
Various critical REMARKS and OBSERVATIONS
from

Mr. ADDISON,
Dr. WARBURTON,
Dr. NEWTON,
Dr. PEARCE,

Dr. BENTLEY,
Mr. RICHARDSON,
and
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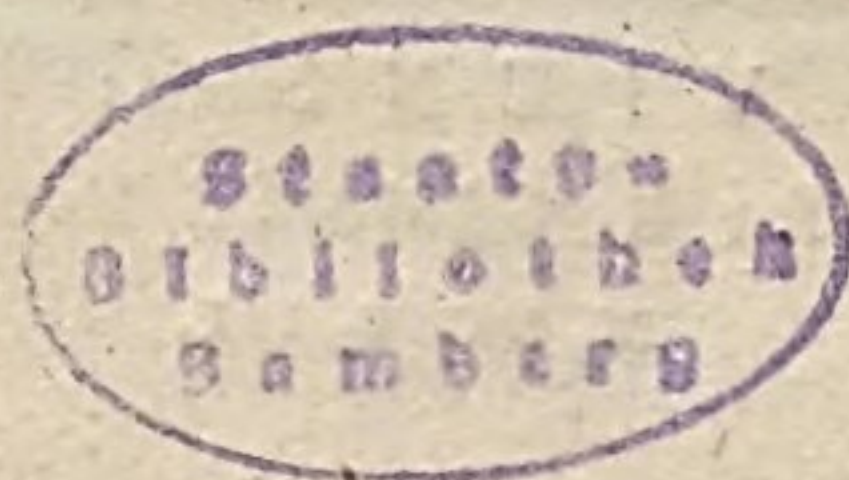
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V O L U M E II.

V I E N N A :

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THE ARGUMENT OF BOOK V.

MORNING approached, Eve relates to Adam her troublesome dream; he likes it not, yet comforts her: They come forth to their day-labors; Their morning-hymn at the door of their bower. God, to render man inexcusable, sends Raphael to admonish him of his obedience, of his free estate, of his enemy near at hand, who he is, and why his enemy, and whatever else may avail Adam to know. Raphael comes down to Paradise, his appearance describ'd, his coming discerned by Adam afar off, sitting at the door of his bower; he goes out to meet him, brings him to his lodge, entertains him with the choicest fruits of Paradise got together by Eve; their discourse at table: Raphael performs his message, minds Adam of his state and of his enemy; relates at Adam's request who that enemy is, and how he came to be so, beginning from his

first revolt in Heaven, and the occasion thereof; how he drew his legions after him to the parts of the north, and there incited them to rebel with him, persuading all but only Abdiel a Seraph, who in argument dissuades and opposes him, then forsakes him.

PARADISE LOST.

BOOK V.

NOW Morn, her rosy steps in th' eastern clime
Advancing, sow'd the earth with orient pearl,
When Adam wak'd: so custom'd; for his sleep
Was airy light from pure digestion bred,
And temp'rate vapors bland, which th' only
sound 5

Of leaves and fuming rills, Aurora's fan,
Lightly dispers'd, and the shrill matin song
Of birds on every bough: so much the more
His wonder was to find unwaken'd Eve
With tresses discompos'd, and glowing cheek, 10
As through unquiet rest: he, on his side
Leaning half-rais'd, with looks of cordial love
Hung over her enamour'd, and beheld
Beauty, which, whether waking or asleep,
Shot forth peculiar graces; then, with voice 15
Mild, as when Zephyrus on Flora breathes*,

Her hand soft-touching, whisper'd thus : Awake,
My fairest, my espous'd, my latest found,
Heav'n's last best gift, my ever-new delight!
Awake; the morning shines, and the fresh field 20
Calls us; we lose the prime, to mark how spring
Our tended plants, how blows the citron grove,
What drops the myrrh, and what the balmy reed,
How nature paints her colors, how the bee
Sits on the bloom extracting liquid sweet. 25

Such whisp'ring wak'd her, but with startled
eye

On Adam, whom embracing, thus she spake:

O sole in whom my thoughts find all repose,
My glory, my perfection! glad I see
Thy face, and morn return'd; for I this night 30
(Such night till this I never pass'd) have dream'd,
If dream'd, not, as I oft am wont, of thee,
Works of day past, or morrow's next design,
But of offence and trouble, which my mind
Knew never till this irksome night. Methought 35
Close at mine ear one call'd me forth to walk
With gentle voice, I thought it thine; it said,
Why sleep'st thou, Eve? now is the pleasant
time,

The cool, the silent, save where silence yields
To the night-warbling bird, that now awake 40
Tunes sweetest his love-labor'd song; now reigns
Full orb'd the moon, and with more pleasing
light

Shadowy sets off the face of things; in vain,
If none regard: Heav'n wakes with all his eyes;
Whom to behold but thee, Nature's desire? 45
In whose sight all things joy, with ravishment
Attracted by thy beauty still to gaze.

I rose, as at thy call, but found thee not;
To find thee I directed then my walk;
And on, methought, alone I pass'd, through ways
That brought me on a sudden to the Tree 51
Of interdicted Knowledge: fair it seem'd,
Much fairer to my fancy than by day:
And as I wond'ring look'd, beside it stood
One shap'd and wing'd like one of those from
Heav'n

By us oft seen; his dewy locks distill'd 56
Ambrosia; on that tree he also gaz'd;
And, O fair plant, said he, with fruit surcharg'd!
Deigns none to ease thy load, and taste thy sweet,
Nor God, nor Man? Is knowledge so despis'd? 60
Or envy', or what reserve forbids to taste?
Forbid who will, none shall from me withhold
Longer thy offer'd good; why else set here?
This said, he paus'd not, but with vent'rous
arm

He pluck'd, he tasted; me damp horror chill'd 65
At such bold words, vouch'd with a deed so
bold.

But he thus overjoy'd: O fruit divine!

Sweet of thyself, but much more sweet thus
cropp'd!

Forbidden here, it seems, as only fit
For Gods, yet able to make Gods of Men: 70
And why not Gods of Men, since good, the more
Communicated, more abundant grows,
The author not impair'd, but honor'd more?
Here, happy creature, fair angelic Eve,
Partake thou also; happy though thou art, 75
Happier thou may'st be, worthier canst not be:
Taste this, and be henceforth among the Gods
Thyself a Goddess; not to earth confin'd,
But sometimes in the air, as we; sometimes
Ascend to Heav'n, by merit thine, and see 80
What life the Gods live there, and such live thou.
So saying, he drew nigh, and to me held,
Ev'n to my mouth of that same fruit held part
Which he had pluck'd; the pleasant savoury
smell

So quicken'd appetite, that I, methought, 85
Could not but taste! Forthwith up to the clouds
With him I flew, and underneath beheld
The earth outstretch'd immense, a prospect wide
And various: wond'ring at my flight and change
To this high exaltation; suddenly 90
My guide was gone, and I, methought, sunk
down,
And fell asleep; but O how glad I wak'd,

To find this but a dream! Thus Eve her night
Related, and thus Adam answer'd sad:

Best image of myself, and dearer half! 95
The trouble of thy thoughts this night in sleep
Affects me equally; nor can I like
This uncouth dream, of evil sprung I fear;
Yet evil whence? In thee can harbour none,
Created pure. But know, that in the soul' 100
Are many lesser faculties, that serve
Reason as chief; among these Fancy next
Her office holds; of all external things,
Which the five watchful senses represent,
She forms imaginations, airy shapes, 105
Which reason joining or disjoining, frames
All what we' affirm or what deny, and call
Our knowledge or opinion; then retires
Into her private cell, when nature rests.
Oft in her absence mimic Fancy wakes 110
To imitate her; but misjoining shapes,
Wild work produces oft, and most in dreams,
Ill matching words and deeds long past or late.
Some such resemblances, methinks, I find
Of our last evening's talk, in this thy dream, 115
But with addition strange; yet be not sad.
Evil into the mind of God or Man
May come and go, so unapprov'd, and leave
No spot or blame behind: Which gives me hope
That what in sleep thou didst abhor to dream, 120

Waking thou never wilt consent to do.
Be not dishearten'd then, nor cloud those looks,
That wont to be more cheerful and serene,
Than when fair morning first smiles on the world;
And let us to our fresh employments rise, 125
Among the groves, the fountains, and the flow'rs
That open now their choicest bosom'd smells,
Reserv'd from night, and kept for thee in store.

So cheer'd he his fair spouse, and she was cheer'd;
But silently a gentle tear let fall 130
From either eye, and wip'd them with her hair;
Two other precious drops that ready stood,
Each in their crystal sluice, he ere they fell
Kiss'd, as the gracious signs of sweet remorse,
And pious awe, that fear'd to have offended. 135

So all was clear'd, and to the field they haste:
But first, from under shady arborous roof
Soon as they forth were come to open sight
Of day-spring, and the sun, who scarce uprisen,
With wheels yet hov'ring o'er the ocean brim, 140
Shot parallel to th' earth his dewy ray,
Discov'ring in wide landscape all the east
Of Paradise, and Eden's happy plains;
Lowly they bow'd adoring, and began
Their orisons, each morning duly paid 145
In various style; for neither various style
Nor holy rapture wanted they to praise
Their Maker, in fit strains pronounc'd, or sung

Unmeditated; such prompt eloquence
Flow'd from their lips, in prose or numerous
verse

More tuneable than needed lute or harp 151

To add more sweetness; and they thus began:

These are thy glorious works, Parent of good!
Almighty! thine this universal frame,
Thus wondrous fair; thyself how wondrous then!
Unspeakable! who sitt'st above these Heav'n's, 156
To us invisible, or dimly seen

In these thy lowest works; yet these declare
Thy goodness beyond thought, and pow'r divine.
Speak ye who best can tell, ye sons of light, 160
Angels; for ye behold him, and with songs
And choral symphonies, day without night,
Circle his throne rejoicing; ye in Heav'n,
On Earth join all ye creatures, to extol
Him first, him last, him midst, and without end!
Fairest of stars! last in the train of night, 166
If better thou belong not to the dawn,
Sure pledge of day, that crown'st the smiling morn
With thy bright circlet, praise him in thy sphere,
While day arises, that sweet hour of prime. 170
Thou Sun, of this great world both eye and soul,
Acknowledge him thy greater; sound his praise
In thy eternal course, both when thou climb'st,
And when high noon hast gain'd, and when
thou fall'st.

Moon, that now meet'st the orient sun, now fly'st*,
With the fix'd stars, fix'd in their orb that flies, 176
And ye five other wand'ring fires that move
In mystic dance not without song, resound
His praise, who out of darkness call'd up light.
Air, and ye Elements, the eldest birth 180
Of Nature's womb, that in quaternion run*
Perpetual circle, multiform; and mix,
And nourish all things; let your ceaseless change
Vary to our great Maker still new praise.
Ye Mists and Exhalations! that now rise 185
From hill or steaming lake, dusky or gray,
Till the sun paint your fleecy skirts with gold,
In honor to the world's great Author rise:
Whether to deck with clouds th' uncolor'd sky,
Or wet the thirsty earth with falling showers, 190
Rising or falling still advance his praise.
His praise, ye Winds! that from four quarters
blow,
Breathe soft, or loud: and wave your tops, ye
Pines,
With ev'ry plant, in sign of worship wave.
Fountains! and ye, that warble, as ye flow, 195
Melodious murmurs, warbling tune his praise.
Join voices all ye living Souls! ye Birds,
That singing up to Heav'n's gate ascend,
Bear on your wings, and in your notes, his praise!
Ye that in waters glide, and ye that walk 200

The earth, and stately tread, or lowly creep !
Witness if I be silent, morn or even,
To hill, or valley, fountain, or fresh shade,
Made vocal by my song, and taught his praise.
Hail universal Lord ! be bounteous still 205
To give us only good ; and if the night
Have gather'd aught of evil, or conceal'd,
Disperse it, as now light dispels the dark !

So pray'd they innocent, and to their thoughts
Firm peace recover'd soon, and wonted calm. 210
On to their morning's rural work they haste,
Among sweet dewes and flow'rs ; where any row
Of fruit-trees, over-woody, reach'd too far
Their pamper'd boughs, and needed hands to
check

Fruitless embraces ; or, they led the vine 215
To wed her elm ; he spous'd about him twines
Her marriageable arms, and with her brings
Her dow'r, th' adopted clusters, to adorn
His barren leaves. Them thus employ'd beheld
With pity Heav'n's high King, and to him call'd 220
Raphael, the sociable Spi'rit, that deign'd
To travel with Tobias, and secur'd
His marriage with the sev'ntimes-wedded maid.

Raphaël*, said he, thou hear'st what stir on
Earth

Satan, from Hell 'scap'd through the darksome
gulf, 225

Hath rais'd in Paradise, and how disturb'd
This night the human pair, how he designs
In them at once to ruin all mankind.
Go therefore, half this day, as friend with friend
Converse with Adam, in what bow'r or shade 230
Thou find'st him from the heat of noon retir'd,
To respite his day-labor with repast,
Or with repose; and such discourse bring on,
As may advise him of his happy state,
Happiness in his pow'r left free to will, 235
Left to his own free will, his will though free,
Yet mutable: whence warn him to beware
He swerve not too secure: tell him withal
His danger, and from whom; what enemy,
Late fall'n himself from Heav'n, is plotting now 240
The fall of others from like state of bliss:
By violence? no: for that shall be withstood;
But by deceit and lies: this let him know,
Lest wilfully transgressing, he pretend
Surprisal, unadmonish'd, unforewarn'd. 245

So spake th' eternal Father, and fulfill'd
All justice: nor delay'd the winged Saint
After his charge receiv'd; but from among
Thousand celestial Ardors*, where he stood
Veil'd with his gorgeous wings, up-springing
light 250
Flew through the midst of Heav'n; th' angelic
choirs,

On each hand parting, to his speed gave way
Through all th' empyreal road; till at the gate
Of Heav'n arriv'd, the gate self-open'd wide
On golden hinges turning; as by work 255
Divine the sov'reign Architect had fram'd.
From hence, no cloud, or, to obstruct his sight,
Star interpos'd, however small, he sees,
Not unconform to other shining globes,
Earth, and the gard'n of God, with cedars crown'd
Above all hills. As when by night the glass 261
Of Galileo, less assur'd, observes
Imagin'd lands and regions in the moon:
Or pilot, from amidst the Cyclades*,
Delos* or Samos*, first appearing kens 265
A cloudy spot. Down thither prone in flight
He speeds, and through the vast ethereal sky
Sails between worlds and worlds: with steady
wing,

Now on the polar winds*; then with quick fan,
Winnows the buxom air: till within soar 270
Of tow'ring eagles, to' all the fowls he seems
A phenix*, gaz'd by all, as that sole bird,
When to enshrine his reliques in the sun's
Bright temple, to Egyptian Thebes* he flies.
At once on th' eastern cliff of Paradise 275
He lights, and to his proper shape returns,
A Seraph wing'd: six wings he wore, to shade
His lineaments divine; the pair that clad

Each shoulder broad, came mantling o'er his
breast

With regal ornament: the middle pair 280

Girt like a starry zone his waste, and round
Skirted his loins, and thighs, with downy gold,
And colors dipp'd in Heav'n: the third, his feet
Shadow'd from either heel with feather'd mail,
Sky-tinctur'd grain. Like Maia's * son he stood, 285
And shook his plumes, that heav'nly fragrance
fill'd

The circuit wide. Strait knew him all the bands
Of Angels under watch; and to his state,
And to his message high, in honor rise; 289
For on some message high they guess'd him bound.
Their glitt'ring tents he pass'd, and now is come
Into the blissful field, through groves of myrrh,
And flow'ring odors, cassia *, nard *, and balm;
A wilderness of sweets! for Nature here
Wanton'd as in her prime, and play'd at will 295
Her virgin-fancies, pouring forth more sweet,
Wild above rule or art; enormous bliss!
Him through the spicy forest onward come
Adam discern'd, as in the door he sat
Of his cool bow'r; while now the mounted sun 300
Shot down direct his fervid rays, to warm
Earth's inmost womb, more warmth than Adam
needs:

And Eve within, due at her hour, prepar'd
For dinner savoury fruits of taste to please

True appetite, and not disrelish thirst 305
Of necta'rous draughts between, from milky
stream,

Berry, or grape; to whom thus Adam call'd:

Haste hither, Eve! and worth thy sight behold
Eastward among those trees, what glorious shape
Comes this way moving; seems another morn 310
Ris'n on mid-noon; some great behest from Heav'n
To us perhaps he brings, and will vouchsafe
This day to be our guest. But go with speed,
And what thy stores contain, bring forth and
pour

Abundance, fit to honor and receive 315

Our heavn'ly stranger: well we may afford
Our givers their own gifts, and large bestow
From large bestow'd, where Nature multiplies
Her fertile growth, and by disburd'ning grows
More fruitful, which instructs us not to spare. 320

To whom thus Eve: Adam, earth's hallow'd
mold,

Of God inspir'd! small store will serve, where
store,

All seasons, ripe for use hangs on the stalk;
Save what by frugal storing firmness gains
To nourish, and superfluous moist consumes: 325
But I will haste, and from each bough and brake,
Each plant and juiciest gourd, will pluck such
choice

To entertain our Angel-guest, as he
Beholding shall confess, that here on Earth
God hath dispens'd his bounties as in Heav'n. 330

So saying, with dispatchful looks in haste
She turns, on hospitable thoughts intent
What choice to choose for delicacy best;
What order, so contriv'd as not to mix
Tastes, not well join'd, inelegant, but bring 335
Taste after taste upheld with kindest change;
Bestirs her then, and from each tender stalk
Whatever Earth, all-bearing mother, yields
In India East or West, or middle shore,
In Pontus*, or the Punic* coast, or where 340
Alcinous* reign'd; fruit of all kinds, in coat
Rough, or smooth rin'd, or bearded husk, or
shell,

She gathers, tribute large! and on the board
Heaps with unsparing hand; for drink, the grape
She crushes, inoffensive must! and meaths 345
From many a berry', and from sweet kernels
press'd

She tempers dulcet creams; nor these to hold
Wants her fit vessels pure; then, strows the
ground

With rose and odors from the shrub, unfum'd.

Meanwhile our primitive great sire, to meet 350
His God-like guest, walks forth, without more
train

Accompanied than with his own complete
Perfections ; in himself was all his state :
More solemn than the tedious pomp that waits
On princes, when their rich retinue long 355
Of horses led, and grooms besmear'd with gold,
Dazzles the crowd, and sets them all agape.
Nearer his presence, Adam, though not aw'd,
Yet with submiss approach and reverence meek,
As to' a superior nature, bowing low, 360
Thus said : Native of Heav'n ! for other place
None can than Heav'n such glorious shape
contain,

Since by descending from the thrones above,
Those happy places thou hast deign'd awhile
To want, and honor these ; vouchsafe with us 365
Two' only, who yet by sov'reign gift possess
This spacious ground, in yonder shady bow'r
To rest, and what the garden choicest bears
To sit and taste, till this meridian heat
Be over, and the sun more cool decline. 370

Whom thus th' angelic Virtue answer'd mild :
Adam ! I therefore came ; nor art thou such
Created, or such place hast here to dwell,
As may not oft invite , though Spi'rits of Heav'n
To visit thee : lead on then where thy bow'r 375
O'ershades ; for these mid-hours, till evening rise,
I have at will. So to the sylvan lodge
They came, that like Pomona's arbour smil'd,

With flow'rets deck'd, and fragrant smells: but

Eve

Undeck'd, save with herself, more lovely fair 380

Than Wood-nymph, or the fairest Goddess*

feign'd

Of three, that in mount Ida naked strove!

Stood to' entertain her guest from Heav'n; no veil

She needed, virtue-proof; no thought infirm

Alter'd her cheek. On whom the Angel *Hail* 385

Bestow'd, the holy salutation us'd

Long after to bless'd Mary*, second Eve.

Hail, Mother of Mankind! whose fruitful
womb

Shall fill the world more numerous with thy sons,

Than with these various fruits the trees of God 390

Have heap'd this table. Rais'd of grassy turf

Their table was, and mossy seats had round;

And on her ample square from side to side

All autumn pil'd, though spring and autumn here

Danc'd hand in hand. Awhile discourse they

hold;

(No fear lest dinner cool;) when thus began 396

Our author: Heav'nly stranger! please to taste

These bounties, which our Nourisher, from whom

All perfect good, unmeasur'd out, descends,

To us for food and for delight, hath caus'd 400

The earth to yield; unsavoury food, perhaps,

To spiritual natures ; only this I know,
That one celestial Father gives to all.

To whom the Angel : Therefore what he gives
(Whose praise be ever sung) to Man, in part 405
Spiritual, may of purest Spi'rits be found

No' ungrateful food : and food alike those pure
Intelligential substances require,

As doth your rational ; and both contain

Within them every lower faculty 410

Of sense, whereby they hear, see, smell, touch,
taste ;

Tasting concoct, digest, assimilate,

And corporeal to incorporeal turn.

For know, whatever was created, needs

To be sustain'd, and fed ; of elements, 415

The grosser feeds the purer ; earth the sea ;

Earth and the sea feed air ; the air, those fires

Ethereal ; and as lowest, first the moon ;

Whence, in her visage round, those spots, un-
purg'd

Vapors, not yet into her substance turn'd. 420

Nor doth the moon no nourishment exhale

From her moist continent to higher orbs.

The sun, that light imparts to all, receives

From all his alimantal recompence

In humid exhalations ; and at ev'n 425

Sups with the ocean. Though in Heav'n the
trees

Of life ambrosial fruitage bear, and vines
Yield nectar; though from off the boughs each
morn

We brush mellifluous dew, and find the ground
Cover'd with pearly grain: yet God hath here 430
Varied his bounty so with new delights,
As may compare with Heaven; and to taste
Think not I shall be nice. So down they sat,
And to their viands fell; nor seemingly
The Angel, nor in mist, the common gloss 435
Of Theologians; but with keen dispatch
Of real hunger, and concoctive heat
To transubstantiate: what redounds, transpires
Through Spi'rits with ease; nor wonder, if by fire
Of sooty coal, th' empiric alchymist 440
Can turn, or holds it possible to turn,
Metals of drossiest ore to perfect gold
As from the mine. Meanwhile at table Eve
Minister'd naked, and their flowing cups
With pleasant liquors crown'd. O innocence 445
Deserving Paradise! if ever, then,
Then had the sons of God * excuse to' have been
Enamour'd at that sight; but in those hearts
Love unlibidinous reign'd, nor jealousy
Was understood, the injur'd lover's Hell. 450

Thus when with meats and drinks they had
suffic'd,
Not burden'd nature, sudden mind arose

In Adam, not to let th' occasion pass
Giv'n him by this great conference, to know
Of things above his world, and of their being 455
Who dwell in Heav'n; whose excellence he saw
Transcend his own so far; whose radiant forms,
Divine effulgence! whose high pow'r so far
Exceeded human; and his wary speech
Thus to th' empyreal minister he fram'd: 460

Inhabitant with God! now know I well
Thy favor, in this honor done to Man;
Under whose lowly roof thou hast vouchsaf'd
To enter, and these earthly fruits to taste;
Food not of Angels, yet accepted so, 465
As that more willingly thou couldst not seem
At Heav'n's high feasts to' have fed: yet what
compare?

To whom the winged Hierarch reply'd:
O Adam! one Almighty is, from whom
All things proceed, and up to him return, 470
If not deprav'd from good; created all
Such to perfection, one first matter all,
Endu'd with various forms, various degrees
Of substance, and in things that live, of life;
But more refin'd, more spirituous, and pure, 475
As nearer to him plac'd, or nearer tending,
Each in their several active spheres assign'd,
Till body up to spirit work, in bounds
Proportion'd to each kind. So from the root

Springs lighter the green stalk; from thence the
leaves

More airy; last, the bright consummate flow'r 481
Spirits odorous breathes: flow'rs, and their fruit,
Man's nourishment, by gradual scale sublim'd,
To vital spirits aspire, to animal,
To intellectual; give both life and sense, 485
Fancy and understanding; whence the soul
Reason receives, and reason is her being,
Discursive, or intuitive; discourse
Is ofttest yours, the latter most is ours;
Diff'ring but in degree, of kind the same. 490
Wonder not then, what God for you saw good
If I refuse not, but convert, as you,
To proper substance. Time may come, when
Men

With Angels may participate, and find
No inconvenient di'et, nor too light fare; 495
And from these corporal nutriments, perhaps,
Your bodies may at last turn all to spirit,
Improv'd by tract of time; and wing'd ascend
Ethereal, as we; or may at choice,
Here or in heav'nly Paradises dwell; 500
If ye be found obedient, and retain
Unalterably firm his love entire,
Whose progeny you are. Meanwhile enjoy
Your fill what happiness this happy state
Can comprehend, incapable of more. 505

To whom the patriarch of mankind reply'd :
O favorable Spi'rit, propitious guest !
Well hast thou taught the way that might direct
Our knowledge, and the scale of nature set
From centre to circumference, whereon, 510
In contemplation of created things,
By steps we may ascend to God. But say,
What meant that caution join'd, *If ye be found*
Obedient ? Can we want obedience then
To him, or possibly his love desert, 515
Who form'd us from the dust, and plac'd us here,
Full to the utmost measure of what bliss
Human desires can seek or apprehend ?

To whom the Angel : Son of Heav'n and Earth,
Attend ! That thou art happy, owe to God ; 520
That thou continu'st such, owe to thyself,
That is, to thy obedience ; therein stand.
This was that caution giv'n thee ; be advis'd.
God made thee perfect, not immutable ;
And good he made thee ; but to persevere 525
He left in thy pow'r ; ordain'd thy will
By nature free, not over-rul'd by fate
Inextricable, or strict necessity :
Our voluntary service he requires,
Not our necessitated ; such with him 530
Finds no acceptance, nor can find ; for how
Can hearts, not free, be try'd whether they serve
Willing or no, who will but what they must

By destiny, and can no other choose?
Myself, and all th' angelic host, that stand 535
In sight of God enthron'd, our happy state
Hold, as you yours, while our obedience holds;
On other surety none; freely we serve,
Because we freely love, as in our will
To love or not; in this we stand or fall: 540
And some are fall'n, to disobedience fall'n;
And so from Heav'n to deepest Hell; O fall
From what high state of bliss into what woe!

To whom our great progenitor: Thy words
Attentive, and with more delighted ear, 545
Divine instructor, I have heard, than when
Cherubic songs by night from neighb'ring hills
Aereal music send. Nor knew I not*
To be both will, and deed, created free;
Yet, that we never shall forget to love 550
Our Maker, and obey him, whose command
Single, is yet so just, my constant thoughts
Assur'd me', and still assure; though what thou
tell'st

Hath pass'd in Heav'n, some doubt within me
moves,

But more desire to hear, if thou consent, 555
The full relation: which must needs be strange,
Worthy of sacred silence to be heard:
And we have yet large day; for scarce the sun

Hath finish'd half his journey', and scarce begins
His other half in the great zone of Heav'n. 560

Thus Adam made request; and Raphaël,
After short pause assenting, thus began:

High matter thou enjoin'st me', O prime of men
Sad task and hard! For how shall I relate
To human sense th' invisible exploits 565

Of warring Spirits? How, without remorse,
The ruin of so many, glorious once

And perfect, while they stood? how, last, unfold
The secrets of another world, perhaps

Not lawful to reveal? Yet, for thy good, 570

This is dispens'd: and what surmounts the reach
Of human sense, I shall delineate so,

By lik'ning spiritual to corporeal forms,

As may express them best: though, what if Earth
Be but the shadow' of Heav'n; and things there-

in

575

Each th' other like, more than on earth is thought?

As yet this world was not, and Chaos wild
Reign'd where these Heav'ns now roll, where

Earth now rests

Upon her centre pois'd: when on a day

(For time, though in eternity, apply'd 580

To motion, measures all things durable,

By present, past, and future) on such day

As Heav'n's great year brings forth, th' empyreal
host

Of Angels, by imperial summons call'd,
Innumerable before th' Almighty's throne 585
Forthwith, from all the ends of Heav'n, appear'd
Under their Hierarchs in orders bright:

Ten thousand thousand ensigns high advanc'd,
Standards, and gonfalons, 'twixt van, and rear,
Stream in the air, and for distinction serve 590
Of hierarchies, of orders, and degrees:

Or in their glittering tissues bear emblaz'd
Holy memorials, acts of zeal and love
Recorded eminent. Thus when in orbs
Of circuit inexpressible they stood, 595

Orb within orb, the Father infinite,
By whom in bliss embosom'd sat the Son,
Amidst, as from a flaming mount, whose top
Brightness had made invisible, thus spake:

Hear all ye Angels, progeny of light, 600
Thrones, Dominations, Princedoms, Virtues,
Pow'rs!

Hear my decree, which unrevok'd shall stand:
This day I have begot, whom I declare
My only Son, and on this holy hill
Him have anointed, whom ye now behold 605

At my right hand; your head I him appoint:
And by myself have sworn, to him shall bow
All knees in Heav'n, and shall confess him Lord.
Under his great vice-gerent reign abide
United, as one individual soul, 610

For ever happy: Him who disobeys,
Me disobeys, breaks union, and that day
Cast out from God and blessed vision, falls
Into' utter darkness, deep ingulf'd, his place
Ordain'd without redemption, without end. 615

So spake th' Omnipotent, and with his words
All seem'd well pleas'd; all seem'd, but were
not all.

That day, as other solemn days, they spent
In song and dance, about the sacred hill;
Mystical dance! which yonder starry sphere 620
Of planets, and of fix'd, in all her wheels
Resembles nearest; mazes intricate,
Eccentric, intervolv'd, yet regular
Then most, when most irregular they seem;
And in their motions harmony divine 625
So smooths her charming tones, that God's own
ear

Listens delighted. Ev'ning now approach'd,
(For we have also' our ev'ning and our morn,
We ours for change delectable, not need;)
Forthwith from dance to sweet repast they turn 630
Desirous; all in circles as they stood,
Tables are set, and on a sudden pil'd
With Angels' food, and rubied nectar flows
In pearl, in diamond, and massy gold;
Fruit of delicious vines, the growth of Heav'n! 635
On flow'rs repos'd, and with fresh flow'rets crow'nd,

They eat, they drink, and in communion sweet
Quaff immortality and joy, secure
Of surfeit, where full measure only bounds
Excess, before th' all-bounteous King, who
 show'r'd 640

With copious hand, rejoicing in their joy.
Now when ambrosial night, with clouds exhal'd
From that high mount of God, whence light and
 shade

Spring both, the face of brightest Heav'n had
 chang'd

To grateful twilight, (for night comes not there 645
In darker veil) and roseate dews dispos'd
All but th' unsleeping eyes of God to rest;
Wide over all the plain, and wider far
Than all this globous earth in plain outspread,
(Such are the courts of God,) th' angelic throng,
Dispers'd, in bands and files, their camp extend 651
By living streams, among the trees of life,
Pavilions numberless! and sudden rear'd
Celestial tabernacles, where they slept
Fann'd with cool winds; save those who, in
 their course, 655

Melodious hymns about the sov'reign throne
Alternate all night long. But not so wak'd
Satan: so call him now; his former name
Is heard no more in Heav'n; he of the first,
If not the first Archangel, great in pow'r 660

In favor and pre-eminence, yet fraught
With envy' against the Son of God, that day
Honor'd by his great Father, and proclaim'd
Messiah*, King anointed, could not bear
Through pride that sight, and thought himself
impair'd 665

Deep malice thence conceiving, and disdain,
Soon as midnight brought on the dusky hour,
Friendliest to sleep and silence, he resolv'd
With all his legions to dislodge, and leave
Unworshipp'd, unobey'd, the throne supreme, 670
Contemptuous; and his next subordinate
Awak'ning, thus to him in secret spake:

Sleep'st thou, Companion dear! what sleep can
close

Thy eye-lids, and remember'st what decree
Of yesterday, so late hath pass'd the lips 675
Of Heav'n's Almighty? Thou to me thy thoughts
Wast wont, I mine to thee was wont to' impart;
Both waking we were one; how then can now
Thy sleep dissent? New laws thou seest impos'd;
New laws from him who reigns, new minds
may raise 680

In us who serve; new counsels, to debate
What doubtful may ensue: more in this place
To utter is not safe. Assemble thou
Of all those myriads which we lead the chief;
Tell them, that by command, ere yet dim night 685

Her shadowy cloud withdraws, I am to haste,
And all who under me their banners wave,
Homeward, with flying march, where we possess
The quarters of the north*; there to prepare
Fit entertainment to receive our King, 690
The great Messiah, and his new commands,
Who speedily through all the hierarchies
Intends to pass triumphant, and give laws.

So spake the false Archangel, and infus'd
Bad influence into th' unwary breast 695
Of his associate: he together calls,
Or several one by one, the regent Pow'rs,
Under him regent; tells, as he was taught,
That the Most High commanding, now ere night,
Now ere dim night had disencumber'd Heav'n, 700
The great hierarchal standard was to move;
Tells the suggested cause, and casts between
Ambiguous words and jealousies, to sound
Or taint integrity: but all obey'd
The wonted signal, and superior voice 705
Of their great potentate; for great indeed
His name, and high was his degree in Heav'n;
His count'nance, as the morning-star that guides
The starry flock, allur'd them, and with lies
Drew after him the third part of Heav'n's host. 710

Meanwhile th' Eternal eye, whose sight discerns

Abstrusest thoughts, from forth his holy mount,

And from within the golden lamps that burn
Nightly before him, saw, without their light,
Rebellion rising, saw in whom, how spread 715
Among the sons of Morn, what multitudes
Were banded to oppose his high decree;
And smiling, to his only Son thus said:

Son! Thou in whom my glory I behold
In full resplendence, Heir of all my might! 720
Nearly it now concerns us to be sure
Of our omnipotence; and with what arms
We mean to hold what anciently we claim
Of deity or empire; such a foe
Is rising, who intends to' erect his throne 725
Equal to ours, throughout the spacious north;
Nor so content, had in his thought to try
In battle, what our pow'r is, or our right.
Let us advise, and to this hazard draw
With speed what force is left, and all employ 730
In our defence; lest unawares we lose
This our high place, our sanctuary, our hill.

To whom the Son, with calm aspect and clear,
Light'ning divine, ineffable, serene,
Made answer: Mighty Father! thou thy foes 735
Justly hast in derision, and secure
Laugh'st at their vain designs and tumults vain:
Matter to me of glory! whom their hate
Illustrates, when they see all regal pow'r
Giv'n me to quell their pride; and in event 740

Know whether I be dext'rous to subdue
Thy rebels, or be found the worst in Heav'n.

So spake the Son: but Satan, with his pow'rs,
Far was advanc'd on winged speed; an host
Innumerable! as the stars of night, 745

Or stars of morning, dew-drops, which the sun
Impearls on ev'ry leaf and ev'ry flow'r.

Regions they pass'd, the mighty regencies
Of Seraphim, and Potentates, and Thrones,
In their triple degrees: regions, to which 750
All thy dominion, Adam, is no more,

Than what this garden is to all the earth,
And all the sea, from one entire globose
Stretch'd into longitude; which having pass'd
At length into the limits of the north 755.

They came; and Satan to his royal seat,
High on a hill, far blazing, as a mount
Rais'd on a mount, with pyramids and tow'rs
From diamond quarries hew'n, and rocks of gold;
The palace of great Lucifer*, (so call 760
That structure in the dialect of men
Interpreted,) which not long after, he,
Affecting all equality with God,

In imitation of that mount whereon
Messiah was declar'd in sight of Heav'n, 765
The Mountain of the Congregation call'd:
For thither he assembled all his train;
Pretending so commanded to consult

About the great reception of their King,
Thither to come: and with calumnious art 770
Of counterfeited truth thus held their ears:

Thrones, Dominations, Princedoms, Virtues,
Pow'rs,

In these magnific titles yet remain,
Not merely titular! since by decree
Another now hath to himself engross'd 775

All pow'r, and us eclips'd, under the name
Of King anointed; for whom all this haste
Of midnight-march, and hurried meeting here,
This only to consult, how we may best,
With what may be devis'd of honors new 780

Receive him, coming to receive from us
Knee-tribute yet unpaid; prostration vile!
Too much to one! but double, how endur'd!
To one, and to his image now proclaim'd!
But what if better counsels might erect 785

Our minds, and teach us to cast off this yoke?
Will ye submit your necks, and choose to bend
The supple knee? Ye will not, if I trust
To know ye right; or if ye know yourselves
Natives and sons of Heav'n, possess'd before 790
By none; and if not equal all, yet free,
Equally free; for orders and degrees
Jar not with liberty, but well consist.

Who can in reason then, or right, assume
Monarchy over such as live by right 795

His equals? if in pow'r and splendor less,
In freedom equal? or can introduce
Law and edict on us, who without law
Err not? much less, for this to be our Lord,
And look for adoration, to th' abuse 800
Of those imperial titles, which assert
Our being ordain'd to govern, not to serve!

Thus far his bold discourse without control
Had audience; and among the Seraphim
Abdiel*, than whom none with more zeal ador'd
The Deity', and divine commands obey'd, 806
Stood up, and in a flame of zeal severe,
The current of his fury thus oppos'd:

O argument blasphemous, false and proud!
Words which no ear ever to hear in Heav'n 810
Expected, least of all from thee, ingrate!
In place thyself so high above thy peers.
Canst thou with impious obloquy condemn
The just decree of God, pronounc'd, and sworn,
That to his only Son, by right endu'd 815
With regal sceptre, every soul in Heav'n
Shall bend the knee, and in that honor due
Confess him rightful King? Unjust, thou say'st,
Flatly unjust, to bind with laws the free,
And equal over equals, to let reign 820
One over all with unsucceeded pow'r.
Shalt *Thou* give law to God, shalt *Thou* dispute
With him the points of liberty, who made

Thee what thou art, and form'd the Pow'rs of
Heav'n 824

Such as he pleas'd, and circumscrib'd their being?

Yet by experience taught, we know how good,

And of our good, and of our dignity

How provident he is; how far from thought

To make us less; bent rather to exalt

Our happy state, under one head more near 830

United. But, to grant it thee unjust,

That equal over equals monarch reign:

Thyself, though great and glorious, dost thou
count,

Or all angelic nature join'd in one,

Equal to him begotten Son? by whom, 835

As by his Word, the mighty Father made

All things, ev'n *Thee*, and all the Spi'rits of
Heav'n

By him created in their bright degrees;

Crown'd them with glory', and to their glory
nam'd

Thrones, Dominations, Princedoms, Virtues,
Pow'rs, 840

Essential Pow'rs! nor by his reign obscur'd,

But more illustrious made; since he the head

One of our number thus reduc'd becomes;

His laws our laws; all honor to him done

Returns our own. Cease then this impious rage,

And tempt not these; but hasten to appease 846

Th' incensed Father, and th' incensed Son,
While pardon may be found in time besought.

So spake the fervent Angel; but his zeal
None seconded, as out of Season judg'd, 850
Or singular and rash: whereat rejoic'd
Th' Apostate, and more haughty thus reply'd:

That we were form'd then, say'st thou? and
the work

Of secondary hands, by task transferr'd
From Father to his Son? Strange point and
new! 855

Doctrine which we would know whence learn'd:
who saw

When this creation was? Rememberst *Thou*
Thy making, while the Maker gave thee being?
We know no time when We were not as now;
Know none before us; self-begot, self-rais'd 860
By our own quick'ning pow'r, when fatal course*
Had circled his full orb, the birth mature
Of this our native Heav'n, ethereal sons.
Our puissance is our own*; our own right hand
Shall teach us highest deeds, by proof to try 865
Who is our equal: then thou shalt behold
Whether by supplication we intend
Address, and to begirt th' almighty throne
Beseeching, or besieging. This report,
These tidings carry to th' anointed King; 870
And fly, ere evil intercept thy flight!

He said, and, as the sound of waters deep,
Hoarse murmur echo'd to his words applause,
Through the infinite host; nor less for that
The flaming Seraph fearless, though alone 875
Encompass'd round with foes, thus answer'd bold:

O alienate from God, O Spi'rit accurs'd,
Forsaken of all good! I see thy fall
Determin'd, and thy hapless crew involv'd
In this perfidious fraud, contagion spread 880
Both of thy crime and punishment: henceforth
No more be troubled how to quit the yoke
Of God's Messiah; those indulgent laws
Will not be now vouchsaf'd; other decrees
Against thee are gone forth without recal: 885
That golden sceptre, which thou didst reject,
Is now an iron rod to bruise and break
Thy disobedience. Well thou didst advise,
Yet not for thy advice, or threats, I fly
These wicked tents devoted; lest the wrath 890
Impendent, raging into sudden flame
Distinguish not; for soon expect to feel
His thunder on thy head, devouring fire!
Then, who created thee lamenting learn,
When who can un-create thee thou shalt know. 895

So spake the Seraph Abdiel, faithful found
Among the faithless, faithful only he;
Among innumerable false, unmov'd,
Unshaken, uneduc'd, untterrify'd,

His loyalty he kept, his love, his zeal. 900

Nor number, nor example, with him wrought
To swerve from truth, or change his constant
mind

Though single. From amidst them forth he
pass'd,

Long way through hostile scorn; which he sus-
tain'd

Superior, nor of violence fear'd aught; 905

And with retorted scorn his back he turn'd

On those proud tow'rs to swift destruction
doom'd.

END OF BOOK FIFTH.

THE ARGUMENT OF BOOK VI.

RAPHAEL continues to relate how Michael and Gabriel were sent forth to battle against Satan and his Angels. The first fight described: Satan and his Powers retire under night: He calls a council, invents devilish engines, which in the second day's fight put Michael and his angels to some disorder; but they at length pulling up mountains, overwhelmed both the force and machines of Satan: Yet the tumult not so ending, God on the third day sends Messiah his Son, for whom he had reserved the glory of that victory: He in the power of his Father, coming to the place, and causing all his legions to stand still on either side, with his chariot and thunder driving into the midst of his enemies, pursues them, unable to resist, towards the wall of Heaven; which

opening, they leap down with horror and confusion into the place of punishment prepared for them in the deep: Messiah returns with triumph to his Father.

PARADISE LOST.

BOOK VI.

ALL night the dreadless Angel, unpursu'd,
Through Heav'n's wide champain held his way;
till morn,

Wak'd by the circling hours, with rosy hand
Unbarr'd the gates of light. There is a cave
Within the mount of God, fast by his throne, 5
Where light and darkness, in perpetual round,
Lodge and dislodge by turns; which makes
through Heav'n

Grateful vicissitude, like day and night:
Light issues forth, and at the other door
Obsequious darkness enters, till her hour 10
To veil the Heav'n; though darkness there might
well

Seem twilight here: and now went forth the
morn,

Such as in highest Heav'n, array'd in gold

Empyreal; from before her vanish'd night,
Shot through with orient beams; when all the
plain 15

Cover'd with thick embattled squadrons bright,
Chariots and flaming arms, and fiery steeds,
Reflecting blaze on blaze, first met his view.
War he perceiv'd, war in procinct*; and found
Already known what he for news had thought 20
To have reported; gladly then he mix'd
Among those friendly Pow'rs, who him receiv'd
With joy and acclamations loud, that one,
That of so many myriads fall'n, yet one
Return'd not lost. On the sacred hill 25

They led him high applauded, and present
Before the seat supreme; from whence a voice,
From midst a golden cloud, thus mild was
heard:

Servant of God, well done! well hast thou
fought

The better fight, who single hast maintain'd 30
Against revolted multitudes the cause
Of truth, in word mightier than they in arms;
And for the testimony' of truth hast borne
Universal reproach; far worse to bear
Than violence: for this was all thy care, 35
To stand approv'd in sight of God, though
worlds

Judg'd thee perverse. The easier conquest now

Remains thee, aided by this host of friends,
Back on thy foes more glorious to return,
Than scorn'd thou didst depart; and to subdue 40
By force, who reason for their law refuse,
Right reason for their law; and for their King
Messiah, who by right of merit reigns.

Go, Michael! of celestial armies prince;
And thou in military prowess next, 45
Gabriel! lead forth to battle these my sons
Invincible; lead forth my armed Saints,
By thousands and by millions, rang'd for fight;
Equal in number to that godless crew
Rebellious: them with fire and hostile arms 50
Fearless assault; and to the brow of Heav'n
Pursuing, drive them out from God and bliss,
Into their place of punishment, the gulf
Of Tartarus; which ready opens wide
His fiery Chaos to receive their fall. 55

So spake the sov'reign voice, and clouds began
To darken all the hill, and smoke to roll
In dusky wreaths reluctant flames; the sign
Of wrath awak'd! nor with less dread the loud
Ethereal trumpet from on high 'gan blow: 60
At which command the Powers militant,
That stood for Heav'n, in mighty quadrate join'd
Of union irresistible, mov'd on
In silence their bright legions, to the sound
Of instrumental harmony, that breath'd 65

Heroic ardor to advent'rous deeds,
Under their God-like leaders, in the cause
Of God and his Messiah. On they move
Indissolubly firm; nor obvious hill,
Nor strait'ning vale, nor wood, nor stream di-
vides 70

Their perfect ranks; for high above the ground
Their march was, and the passive air up-bore
Their nimble tread: as when the total kind
Of birds, in orderly array on wing,
Came summon'd over Eden, to receive 75
Their names of thee; so many a tract
Of Heav'n they march'd, and many a province
wide,

Tenfold the length of this terrene. At last
Far in th' horizon to the north appear'd
From skirt to skirt a fiery region, stretch'd 80
In battailous aspect, and nearer view
Bristled with upright beams innumerable
Of rigid spears, and helmets throng'd, and shields
Various, with boastful argument portray'd,
The banded Pow'rs of Satan, hasting on 85
With furious expedition; for they ween'd
That self-same day, by sight, or by surprise,
To win the mount of God, and on his throne
To set the envier of his state, the proud
Aspirer; but their thoughts prov'd fond and
vain 90

In the mid-way. Though strange to us it seem'd
At first, that Angel should with Angel war,
And in fierce hosting meet; who wont to meet
So oft in festivals of joy and love
Unanimous, as sons of one great Sire, 95
Hymning th' eternal Father: but the shout
Of battle now began, and rushing sound
Of onset ended soon each milder thought.
High in the midst, exalted as a God,
Th' Apostate in his sun-bright chariot sat, 100
Idol of majesty divine! inclos'd
With flaming Cherubim, and golden shields;
Then, lighted from his gorgeous throne; for now
'Twixt host and host but narrow space was left,
A dreadful interval! and front to front 105
Presented, stood in terrible array
Of hideous length: before the cloudy van,
On the rough edge of battle ere it join'd,
Satan, with vast and haughty strides advanc'd,
Came tow'ring, arm'd in adamant and gold: 110
Abdiel that sight endur'd not, where he stood
Among the mightiest, bent on highest deeds;
And thus his own undaunted heart explores:

O Heav'n! that such resemblance of the Highest
Should yet remain, where faith and realty 115
Remain not: wherefore should not strength and
might

There fail where virtue fails, or weakest prove

Where boldest, though to sight unconquerable?
His puissance, trusting in th' Almighty's aid,
I mean to try; whose reason I have try'd, 120
Unsound and false; nor is it aught but just,
That he who in debate of truth hath won,
Should win in arms, in both disputes alike
Victor: though brutish that contest, and foul,
When reason hath to deal with force; yet so 125
Most reason is that reason overcome.

So pondering, and from his armed peers
Forth-stepping opposite, half-way he met
His daring foe, at this prevention more
Incens'd, and thus securely him defy'd: 130

Proud, art thou met? thy hope was to have
reach'd

The height of thy aspiring unoppos'd,
The throne of God unguarded, and his side
Abandon'd at the terror of thy pow'r
Or potent tongue: fool! not to think how vain 135
Against th' Omnipotent to rise in arms:
Who out of smallest things, could without end,
Have rais'd incessant armies to defeat
Thy folly; or with solitary hand,
Reaching beyond all limit, at one blow, 140
Unaided, could have finish'd three, and whelm'd
Thy legions under darkness: but thou seest
All are not of thy train; there be who faith
Prefer, and piety to God; though then

To thee not visible, when I alone 145
Seem'd in thy world erroneous to dissent
From all: my sect thou seest; now learn too
late

How few sometimes may know, when thousands
err.

Whom the grand foe with scornful eye askance,
Thus answer'd: Ill for thee, but in wish'd hour 150
Of my revenge, first fought for thou return'st
From flight, seditious Angel! to receive
Thy merited reward, the first assay
Of this right hand provok'd, since first that tongue,
Inspir'd with contradiction, durst oppose 155
A third part of the Gods, in synod met
Their deities to assert; who while they feel
Vigor divine within them, can allow
Omnipotence to none. But well thou com'st
Before thy fellows, ambitious to win 160
From me some plume; that thy success may show
Destruction to the rest: this pause between,
(Unanswer'd lest thou boast,) to let thee know,
At first I thought that Liberty, and Heav'n
To heav'nly souls had been all one; but now 165
I see that most through sloth had rather *serve*,
Minist'ring Spi'rits, train'd up in feast and song!
Such hast thou arm'd, the minstrelsy of Heav'n,
Servility with freedom to contend,

As both their deeds compar'd this day shall
prove. 170

To whom in brief thus Abdiel stern reply'd:
Apostate! still thou err'st, nor end wilt find
Of erring, from the path of truth remote:
Unjustly thou deprav'st it with the name
Of *servitude*, to serve whom God ordains, 175
Or Nature; God and Nature bid the same,
When he who rules is worthiest, and excels
Them whom he governs. This is servitude,
To serve th' unwise, or him who hath rebell'd
Against his worthier, as thine now serve thee, 180
Thyself not free, but to thyself inthrall'd;
Yet lewdly dars't our minist'ring upbraid.
Reign thou in Hell, thy kingdom; let me serve
In Heav'n God ever bless'd, and his divine
Behests obey, worthiest to be obey'd! 185
Yet chains in Hell, not realms, expect: mean-
while

From me return'd, as erst thou saidst, from flight,
This greeting on thy impious crest receive.

So say'ing, a noble stroke he lifted high,
Which hung not, but so swift with tempest fell 190
On the proud crest of Satan, that no sight,
Nor motion of swift thought, less could his shield
Such ruin intercept: ten paces huge
He back recoil'd; the tenth on bended knee
His massy spear upstay'd: as if on earth 195

Winds under ground, or waters, forcing way
Side-long had push'd a mountain from his seat,
Half-sunk with all his pines. Amazement seiz'd
The rebel Thrones, but greater rage, to see
Thus foil'd their mightiest: ours joy fill'd, and
shout, 200

Presage of victory, and fierce desire
Of battle: whereat Michael bid sound
Th' Archangel trumpet: through the vast of
Heav'n,

It sounded, and the faithful armies rung
Hosanna to the High'est: nor stood at gaze 205
The adverse legions, nor less hideous join'd
The horrid shock. Now storming fury rose,
And clamor such as heard in Heav'n till now
Was never; arms on armour clashing bray'd
Horrible discord, and the madding wheels * 210
Of brazen chariots rag'd: dire was the noise
Of conflict! over head the dismal hiss
Of fiery darts in flaming vollies flew;
And flying, vaulted either host with fire.
So under fiery cope together rush'd 215

Both battles main, with ruinous assault
And inextinguishable rage: all Heav'n
Resounded; and had Earth been then, all Earth
Had to her centre shook. What wonder? when
Millions of fierce encount'ring angels fought 220
On either side, the least of whom could wield

These elements, and arm him with the force
Of all their regions: how much more of pow'r
Army' against army, numberless, to raise
Dreadful combustion warring, and disturb, 225
Though not destroy, their happy native seat!
Had not th' eternal King omnipotent,
From his strong hold of Heav'n, high over-rul'd
And limited their might; though number'd such,
As each divided legion might have seem'd 230
A numerous host; in strength, each armed hand
A legion, led in fight, yet leader seem'd
Each warrior, single, as in chief, expert
When to advance, or stand, or turn the sway
Of battle, open when, and when to close 235
The ridges of grim war: no thought of flight,
None of retreat, no unbecoming deed
That argu'd fear; each on himself rely'd,
As only in his arm the moment lay
Of victory. Deeds of eternal fame 240
Were done, but infinite; for wide was spread
That war, and various: sometimes on firm ground,
A standing fight; then, soaring on main wing,
Tormented all the air; all air seem'd then
Conflicting fire. Long time in even scale 245
The battle hung; till Satan, who that day
Prodigious pow'r had shown, and met in arms
No equal, ranging through the dire attack
Of fighting Seraphim confus'd, at length 249

Saw where the sword of Michael smote, and fell'd
Squadrons at once; with huge two-handed sway
Brandish'd aloft, the horrid edge came down
Wide wasting! such destruction to withstand
He hasted, and oppos'd the rocky orb
Of tenfold adamant, his ample shield, 255
A vast circumference! At his approach
The great Archangel from his warlike toil
Surceas'd; and glad, as hoping here to end
Intestine war in Heav'n, th' arch-foe subdu'd,
Or captive dragg'd in chains, with hostile frown,
And visage all inflam'd, first thus began: 261

Author of ev'il! unknown till thy revolt,
Unnam'd in Heav'n, now plenteous, as thou seest
These acts of hateful strife; hateful to all,
Though heaviest, by just measure, on thyself 265
And thy adherents: how hast thou disturb'd
Heav'n's blessed peace, and into nature brought
Misery, uncreated till the crime
Of thy rebellion? how hast thou instill'd
Thy malice into thousands, once upright 270
And faithful, now prov'd false? But think not
here

To trouble holy rest; Heav'n casts thee out
From all her confines. Heav'n, the seat of bliss,
Brooks not the works of violence and war.
Hence then! and evil go with thee along, 275
Thy offspring, to the place of evil, Hell,

Thou and thy wicked crew! there mingle broils,
Ere this avenging sword begin thy doom,
Or some more sudden vengeance, wing'd from
God,

Precipitate thee with augmented pain. 280

So spake the prince of Angels; to whom thus
The adversary: Nor think thou with wind
Of airy threats to awe, whom yet with deeds
Thou canst not. Hast thou turn'd the least of
these

To flight? or if to fall, but that they rise 285
Unvanquish'd, easier to transact with me
That thou shouldst hope, imperious! and with
threats

To chase me hence? Err not, that so shall end
The strife which thou call'st evil, but we style
The strife of glory; which we mean to win, 290
Or turn this Heav'n itself into the Hell
Thou fablest; here, however, to dwell free,
If not to reign: meanwhile, by utmost force,
And join him nam'd Almighty to thy aid,
I fly not, but have sought thee far and nigh. 295

They ended parle, and both address'd for fight
Unspeakable; for who, though with the tongue
Of Angels, can relate, or that what things
Liken on earth conspicuous, that may lift
Human imagination to such height 300
Of Godlike pow'r? for likest Gods they seem'd,

Stood they or mov'd, in stature, motion, arms,
Fit to decide the empire of great Heav'n.
Now wav'd their fiery swords, and in the air
Made horrid circles; two broad suns their shields
Blaz'd opposite, while Expectation stood 305
In horror: from each hand with speed retir'd,
Where erst was thickest fight, th' angelic throng,
And left large field, unsafe within the wind
Of such commotion: such as (to set forth 310
Great things by small) if nature's concord broke,
Among the constellations war were sprung,
Two planets rushing from aspect malign
Of fiercest opposition, in mid sky,
Should combat, and their jarring spheres confound.
Together both, with next to' Almighty arm 316
Uplifted imminent, one stroke they aim'd
That might determine, and not need repeat,
As not of pow'r, at once; nor odds appear'd
In might, or swift prevention: but the sword 320
Of Michael, from the armoury of God
Was giv'n him temper'd so, that neither keen
Nor solid might resist that edge: it met
The sword of Satan, with steep force to smite
Descending, and in half cut sheer; nor staid, 325
But with swift wheel reverse, deep-entering,
shar'd

All his right side: then Satan first knew pain,
And writh'd him to and fro convolv'd; so sore

Meanwhile in other parts like deeds deserv'd
Memorial, where the might of Gabriel fought, 355
And with fierce ensigns pierc'd the deep array
Of Moloch, furious king! who him defy'd,
And at his chariot-wheels to drag him bound
Threaten'd, nor from the Holy One of Heav'n
Refrain'd his tongue blasphemous: but anon 360
Down cloven to the waist, with shatterd arms,
And uncouth pain, fled bellowing. On each wing
Uriel, and Raphael, his vaunting foe
Though huge, and in a rock of diamond arm'd,
Vanquish'd Adramelech*, and Asmadai*, 365
Two potent Thrones! that to be less than Gods
Disdain'd; but meaner thoughts learn'd in their
flight,

Mangled with ghastly wounds through plate and
mail

Nor stood unmindful Abdiel, to annoy
The atheist-crew; but with redoubled blow 370
Ariel and Arioch, and the violence
Of Ramiel scorch'd and blasted, overthrew.

I might relate of thousands, and their names
Eternize here on earth; but those elect
Angels, contented with their fame in Heav'n, 375
Seek not the praise of men: the other sort,
In might though wondrous, and in acts of war,
Nor of renown less eager, yet by doom
Cancel'd from Heav'n, and sacred memory,

Nameless in dark oblivion let them dwell. 380
For strength from truth divided, and from just,
Illaudable, naught merits but dispraise,
And ignominy; yet to glory aspires,
Vain-glorious, and through infamy seeks fame:
Therefore eternal silence be their doom! 385

And now, their mightiest quell'd, the battle
swerv'd

With many an inroad gor'd; deformed rout
Enter'd, and foul disorder: all the ground
With shiver'd armour strown, and on a heap
Chariot, and charioteer, lay overturn'd, 390
And fiery foaming steeds: what stood, recoil'd
O'er-wearied, through the faint Satanic host
Defensive scarce, or with pale fear surpriz'd;
Then first with fear surpriz'd and sense of pain,
Fled ignominious, to such evil brought 395
By sin of disobedience, till that hour
Not liable to fear, or flight, or pain.

Far otherwise th' inviolable Saints,
In cubic phalanx firm, advanc'd entire,
Invulnerable, impenetrably arm'd : 400
Such high advantages their innocence
Gave them above their foes, not to have sinn'd,
Not to have disobey'd! In fight they stood
Unwearied, unobnoxious to be pain'd
By wound, though from their place by violence
mov'd. 405

Now night her course began, and over Heav'n
Inducing darkness, grateful truce impos'd,
And silence, on the odious din of war.
Under her cloudy covert both retir'd,
Victor, and vanquish'd. On the foughten field,
Michaël, and his angels, prevalent 411
Encamping, plac'd in guard their watches round,
Cherubic waving fires: on th' other part,
Satan, with his rebellious, disappear'd,
Far in the dark dislodg'd; and void of rest, 415
His potentates to council call'd by night;
And in the midst thus undismay'd began:

O now in danger try'd, not known in arms*
Not to be overpow'r'd, companions dear!
Found worthy not of liberty alone, 420
Too mean pretence! but, what we more affect,
Honor, dominion, glory, and renown;
Who have sustain'd one day in doubtful fight,
(And if one day, why not eternal days?)
What Heav'n's Lord had pow'rfullest to send 425
Against us from about his throne, and judg'd
Sufficient to subdue us to his will,
But proves not so! then fallible, it seems,
Of future we may deem him, though till now
Omniscient thought. True 'tis, less firmly arm'd,
Some disadvantage we endur'd, and pain, 431
Till now not known; but known, as soon con-
temn'd

Since now we find this our empyreal form
Incapable of mortal injury,
Imperishable; and though pierc'd with wound,
Soon closing, and by native vigor heal'd. 436
Of evil then so small, as easy think
The remedy: perhaps more valid arms,
Weapons more violent, when next we meet,
May serve to better us, and worse our foes; 440
Or equal what between us made the odds,
In nature none: if other hidden cause
Left them superior, while we can preserve
Unhurt our minds, and understanding sound,
Due search and consultation will disclose. 445

He sat: and in th' assembly next upstood
Nisroch*, of principalities the prime;
As one he stood escap'd from cruel fight,
Sore toil'd, his riven arms to havock hewn,
And, cloudy in aspect, thus answ'ring spake: 450

Deliverer from new lords! leader to free
Enjoyment of our right as Gods! yet hard
For Gods, and too unequal word we find,
Against unequal arms to fight in pain,
Against unpain'd, impassive; from which evil 455
Ruin must needs ensue; for what avails
Valor or strength, though matchless, quell'd with
pain

Which all subdues, and makes remiss the hands
Of mightiest? Sense of pleasure we may well

Spare out of life, perhaps, and not repine; 460
But live content, which is the calmest life:
But pain is perfect misery, the worst
Of evils; and excessive, overturns
All patience. He who therefore can invent
With what more forcible we may offend 465
Our yet unwounded enemies, or arm
Ourselves with defence, to me deserves
No less than for deliv'rance what we owe.

Whereto with look compos'd, Satan reply'd:
Not uninvented that, which thou aright 470
Believ'st so main to our success, I bring.
Which of us who beholds the bright surface
Of this ethereous mould whereon we stand;
This continent of spacious Heav'n, adorn'd
With plant, fruit, flow'r ambrosial, gems and
gold: 475

Whose eye so superficially surveys
Thèse things, as not to mind from whence they
grow
Deep under ground, materials dark and crude,
Of spiritous and fiery spume, till touch'd
With Heav'n's ray, and temper'd, they shoot
forth 480

So beauteous, op'ning to the ambient light?
These, in their dark nativity, the deep
Shall yield us, pregnant with infernal flame;
Which into hollow engines, long and round*,

Thick-ramm'd, at th' other bore with touch of
fire 485

Dilated, and infuriate, shall send forth
From far, with thund'ring noise, among our
foes

Such implements of mischief, as shall dash
To pieces, and o'erwhelm whatever stands
Adverse; that they shall fear we have disarm'd
The Thund'rer of his only dreaded bolt. 491

Nor long shall be our labor; yet ere dawn,
Effect shall end our wish. Meanwhile, revive;
Abandon fear; to strength, and counsel join'd,
Think nothing hard, much less to be despair'd. 495

He ended, and his words their drooping cheer
Enlighten'd, and their languish'd hope reviv'd.
Th' invention all admir'd, and each, how he
To be th' inventor miss'd; so easy' it seem'd
Once found, which yet unfound most would
have thought

Impossible. Yet haply of thy race 501

In future days, if malice should abound,
Some one intent on mischief, or inspir'd
With dev'lish machination, might devise
Like instrument, to plague the sons of men 505
For sin, on war and mutual slaughter bent.

Forthwith from council to the work they flew,
None arguing stood; innumerable hands
Were ready; in a moment up they turn'd

Wide the celestial soil; and saw beneath 510
 Th' originals of nature in their crude
 Conception; sulphurous and nitrous foam
 They found, they mingled, and with subtle art,
 Concocted and adusted, they reduc'd
 To blackest grain, and into store convey'd. 515
 Part, hidden veins digg'd up (nor hath this earth
 Entrails unlike) of mineral and stone;
 Whereof to found their engines and their balls
 Of missive ruin; part, incentive reed
 Provide, pernicious with one touch to fire. 520
 So all ere day-spring, under conscious night,
 Secret they finish'd, and in order set,
 With silent circumspection, unesp'y'd.

Now when fair morn orient in Heav'n appear'd,
 Up rose the victor Angels, and to arms 525
 The matin trumpet sung: in arms they stood
 Of golden panoply, refulgent host!
 Soon banded; others from the dawning hills
 Look'd round, and scouts each coast light-armed
 scour,

Each quarter, to descry the distant foe, 530
 Where lodg'd, or whither fled, or if for fight,
 In motion or in halt: him soon they met
 Under spread ensigns moving nigh, in slow
 But firm battalion; back with speediest sail
 Zophiel*, of Cherubim the swiftest wing, 535
 Came fly'ing, and in mid-air aloud thus cry'd:

Arm, Warriors, arm for fight! the foe at
hand,

Whom fled we thought, will save us long pursuit
This day; fear not his flight; so thick a cloud
He comes, and settled in his face I see 540

Sad resolution, and secure. Let each
His adamantine coat girt well, and each
Fit well his helm, gripe fast his orbid shield,
Borne ev'n, or high; for this day will pour down,
If I conjecture aught, no drizzling show'r, 545
But rattling storm of arrows barb'd with fire.

So warn'd he them, aware themselves; and
soon

In order, quit of all impediment,
Instant, without disturb, they took alarm;
And onward move embattled: when behold! 550
Not distant far with heavy pace the foe
Approaching gross and huge; in hollow cube
Training his devilish engininery, impal'd
On ev'ry side with shadowing squadrons deep,
To hide the fraud. At interview both stood 555
Awhile; but suddenly at head appear'd
Satan, and thus was heard commanding loud:

Vanguard! to right and left the front unfold;
That all may see, who hate us, how we seek
Peace and composure; and with open breast 560
Stand ready to receive them, if they like
Our overture, and turn not back perverse:

But that I doubt; however, witness Heaven!
Heav'n, witness thou anon! while we discharge
Freely our part: ye who appointed stand, 565
Do as you have in charge, and briefly touch
What we propound; and loud, that all may hear.

So scoffing in ambiguous words, he scarce
Had ended; when to right and left, the front
Divided, and to either flank retir'd: 570

Which to our eyes discover'd, new and strange!

A triple mounted row of pillars, laid

On wheels (for like to pillars most they seem'd,

Or hollow'd bodies made of oak or fir,

With branches lopt, in wood or mountain fell'd)

Brass, iron, stony mould; had not their mouths 576

With hideous orifice gap'd on us wide,

Portending hollow truce: at each behind

A Seraph stood, and in his hand a reed

Stood waving tipt with fire; while we suspense,

Collected stood within our thoughts amus'd: 581

Not long! for sudden all at once their reeds

Put forth, and to a narrow vent apply'd

With nicest touch. Immediate in a flame,

But soon obscur'd with smoke, all Heav'n appear'd,

From those deep-throated engines belch'd, whose

roar

586

Embowel'd with outrageous noise the air,

And all her entrails tore; disgorging foul

Their devilish glut, chain'd thunderbolts, and hail

Of iron globes; which on the victor host 590
Level'd, with such impetuous fury smote,
That whom they hit, none of their feet might
stand,

Though standing else as rocks; but down they
fell

By thousands, Angel on Archangel roll'd;
The sooner for their arms; unarm'd they might 595
Have easily, as Spi'rits, evaded swift

By quick contraction or remove; but now
Foul dissipation follow'd, and forc'd rout;
Nor serv'd it to relax their serried files.

What should they do? if on they rush'd, repulse
Repeated, and indecent overthrow 601

Doubled, would render them yet more despis'd,
And to their foes a laughter; for in view
Stood rank'd of Seraphim another row,

In posture to displode their second tire 605
Of thunder: back defeated to return

They worse abhorr'd. Satan beheld their plight,
And to his mates thus in derision call'd:

O friends! why come not on these victors
proud?

Erewhile they fierce were coming; and when
we, 610

To entertain them fair with open front
And breast, (what could we more?) propound-
ed terms

Of composition, strait they chang'd their minds,
Flew off, and into strange vagaries fell,
As they would dance; yet for a dance they
seem'd

615

Somewhat extravagant and wild; perhaps
For joy of offer'd peace: but I suppose,
If our proposals once again were heard,
We should compel them to a quick result.

To whom thus Belial * in like gamesome
mood:

620

Leader! the terms we sent were terms of weight,
Of hard contents, and full of force urg'd home,
Such as we might perceive amus'd them all,
And stumbled many; who receives them right,
Had need from head to foot well understand; 625
Not understood, this gift they have besides,
They show us when our foes walk not upright.

So they among themselves in pleasant vein
Stood scoffing, heighten'd in their thoughts be-
yond

All doubt of victory: Eternal might

630

To match with their inventions they presum'd
So easy', and of his thunder made a scorn,
And all his host derided, while they stood
Awhile in trouble: but they stood not long;
Rage prompted them at length, and found them
arms

635

Against such hellish mischief fit to oppose.

Forthwith, (behold the excellence, the pow'r,
Which God hath in his mighty Angels plac'd)
Their arms away they threw, and to the hills
(For Earth hath this variety from Heav'n 640
Of pleasure situate in hill and dale)
Light as the lightning glimpse they ran, they
flew;

From their foundations loos'ning to and fro
They pluck'd the seated hills, with all their
load,

Rocks, waters, woods, and by the shaggy tops 645
Up-lifting bore them in their hands. Amaze,
Be sure, and terror seiz'd the rebel host,
When coming towards them so dread they saw
The bottom of the mountains upward turn'd;
Till on those cursed engines triple-row 650
They saw them whelm'd, and all their confidence
Under the weight of mountains buried deep;
Themselves invaded next, and on their heads
Main promontories flung, which in the air
Came shadowing, and oppress'd whole legions
arm'd; 655

Their armour help'd their harm, crush'd in, and
bruise'd

Into their substance pent, which wrought them
pain

Implacable, and many a dolorous groan;
Long struggling underneath, ere they could wind

Out of such pris'on, though Spi'rits of purest
light: 660

Purest at first, now gross by sinning grown.
The rest, in imitation, to like arms
Betook them, and the neighb'ring hills uptore:
So, hills amid the air encounter'd hills.
Hurl'd to and fro with jaculation dire, 665
That under ground they fought in dismal shade;
Infernal noise! war seem'd a civil game
To this uproar; horrid confusion heap'd
Upon confusion rose. And now all Heav'n
Had gone to wrack, with ruin overspread, 670
Had not th' Almighty Father, where he sits
Shrin'd in his sanctuary of Heav'n secure,
Consulting on the sum of things, foreseen
This tumult, and permitted all, advis'd:
That his great purpose he might so fulfil, 675
To honor his anointed Son, aveng'd
Upon his enemies, and to declare
All pow'r on him transferr'd: whence to his
Son,

Th' assessor of his throne, he thus began:

Effulgence of my glory, Son belov'd! 680
Son, in whose face invisible is beheld
Visibly, what by Deity I am;
And in whose hand what by decree I do;
Second Omnipotence! two days are past,
Two days, as we compute the days of Heav'n, 685

Since Michael and his Pow'rs went forth to tame
These disobedient: sore hath been their fight,
As likeliest was, when two such foes met arm'd;
For to themselves I left them, and thou know'st
Equal in their creation they were form'd, 690
Save what sin hath impair'd; which yet hath
wrought

Insensibly, for I suspend their doom;
Whence in perpetual fight they needs must last
Endless, and no solution will be found.

War wearied hath perform'd what war can do, 695
And to disorder'd rage let loose the reins,
With mountains, as with weapons, arm'd;
which makes

Wild work in Heav'n, and dang'rous to the
main.

Two days are therefore past, the third is thine;
For thee I have ordain'd it, and thus far 700
Have suffer'd, that the glory may be thine
Of ending this great war, since none but Thou
Can end it. Into thee such virtue' and grace
Immense I have transfus'd, that all may know
In Heav'n, and Hell, thy pow'r above compare:
And this perverse commotion govern'd thus, 706
To manifest thee worthiest to be Heir
Of all things; to be Heir, and to be King
By sacred unction, thy deserved right.
Go then, thou Mightiest, in thy Father's might! 710

Ascend my chariot, guide the rapid wheels
That shake Heav'n's basis, bring forth all my
war,

My bow and thunder, my almighty arms
Gird on, and sword upon thy puissant thigh.
Pursue these sons of darkness; drive them out 715
From all Heav'n's bounds, into the utter deep;
There let them learn, as likes them, to despise
God, and Messiah his anointed King.

He said, and on his Son with rays direct
Shone full; he all his Father full express'd 720
Ineffably into his face receiv'd;

And thus the Filial Godhead answ'ring spake:

O Father! O supreme of Heav'nly Thrones!
First, Highest, Holiest, Best! thou always seek'st
To glorify thy Son, I always thee, 725
As is most just: this I my glory' account,
My exaltation, and my whole delight,
That thou in me well-pleas'd, declar'st thy will
Fulfill'd, which to fulfil is all my bliss.

Sceptre, and pow'r, thy giving, I assume; 730

And gladlier shall resign, when in the end

Thou shalt be all in all, and I in thee

For ever; and in me all whom thou lov'st:

But whom thou hat'st, I hate, and can put on

Thy terrors, as I put thy mildness on, 735

Image of thee in all things: and shall soon,

Arm'd with thy might, rid Heav'n of these rebell'd,

To their prepar'd ill mansion driven down,
To chains of darkness, and th' undying worm,
That from thy just obedience could revolt, 740
Whom to obey is happiness entire.

Then shall thy Saints unmix'd, and from
th' impure

Far separate, circling thy holy mount,
Unfeigned Halleluiahs to thee sing,
Hymns of high praise, and I among them chief.

So said, he o'er his sceptre bowing, rose 746
From the right hand of glory where he sat;
And the third sacred morn began to shine,
Dawning through Heav'n. Forth rush'd with
whirlwind sound

The chariot of Paternal Deity, 750
Flashing thick flames, wheel within wheel
undrawn,

Itself instinct with spirit, but convoy'd
By four Cherubic shapes; four faces each
Had wondrous; as with stars their bodies all,
And wings were set with eyes, with eyes the
wheels; 755

Of beryl*, and careering fires between;
Over their heads a crystal firmament,
Whereon a saphir throne, inlaid with pure
Amber, and colors of the show'ry arch.

He, in celestial panoply all arm'd 760
Of radiant Urim*, work divinely wrought!

Ascended; at his right hand, Victory
Sat eagle-wing'd; beside him hung his bow,
And quiver with three-bolted thunder stor'd:
And from about him fierce effusion roll'd 765
Of smoke, and bick'ring flame, and sparkles
dire.

Attended with ten thousand thousand Saints,
He onward came; far off his coming shone;
And twenty thousand (1 their number heard)
Chariots of God, half on each hand, were seen.
He on the wings of Cherub rode sublime 771
On the chrystáline sky, in saphir thron'd,
Illustrious far and wide; but by his own
First seen: them unexpected joy surpris'd,
When the great ensign of Messiah blaz'd 775
Aloft by Angels borne, his sign in Heav'n:
Under whose conduct Michael soon reduc'd
His army, circumfus'd on either wing,
Under their head imbodied all in one.
Before him pow'r divine his way prepar'd; 780
At his command th' uprooted hills retir'd
Each to his place; they heard his voice, and
went

Obsequious; Heav'n his wonted face renew'd,
And with fresh flow'rets hill and valley smil'd.

This saw his hapless foes, but stood obdur'd,
And to rebellious fight rallied their Powers, 786
Insensate! hope conceiving from despair.

In heav'nly Spi'rits could such perverseness dwell?
But to convince the proud what signs avail,
Or wonders move th' obdurate to relent? 790
They harden'd more by what might most reclaim,
Grieving to see his glory, at the sight
Took envy; and aspiring to his height,
Stood re-embattled fierce, by force or fraud
Weening to prosper, and at length prevail 795
Against God and Messiah, or to fall
In universal ruin last; and now
To final battle drew, disdain'ing flight,
Or faint retreat: when the great Son of God
To all his host on either hand thus spake: 800
Stand still in bright array, ye Saints! here
stand,

Ye Angels arm'd! this day from battle rest:
Faithful hath been your warfare, and of God
Accepted, fearless in his righteous cause:
And as ye have receiv'd, so have ye done, 805
Invincibly: but of this cursed crew
The punishment to other hand belongs;
Vengeance is his, or whose he sole appoints:
Number to this day's work is not ordain'd,
Nor multitude: stand only, and behold 810
God's indignation on these Godless pour'd
By me; not you, but me, they have despis'd,
Yet envied: against me is all their rage;
Because the Father, t' whom in Heav'n supreme

Kingdom, and pow'r, and glory appertains, 815
Hath honor'd me, according to his will.

Therefore to me their doom he hath assign'd:
That they may have their wish, to try with me
In battle which the stronger proves; they all,
Or I alone against them: since by strength 820
They measure all, of other excellence
Not emulous, not care who them excels;
Nor other strife with them I do vouchsafe.

So spake the Son, and into terror chang'd
His count'nance, too severe to be beheld! 825
And full of wrath bent on his enemies.

At once the four spread out their starry wings,
With dreadful shade contiguous, and the orbs
Of his fierce chariot roll'd, as with the sound
Of torrent floods, or of a numerous host. 830

He on his impious foes right onward drove,
Gloomy as night; under his burning wheels
The stedfast empyrean shook throughout,
All but the throne itself of God. Full soon
Among them he arriv'd, in his right hand 835
Grasping ten thousand thunders, which he sent
Before him, such as in their souls infix'd
Plagues; they astonish'd all resistance lost,
All courage; down their idle weapons dropt;
O'er shields, and helms, and helmed heads he
rode 840

Of Thrones and mighty Seraphim prostrate;
That wish'd the mountains now might be again

Affrighted; but strict Fate had cast too deep
Her dark foundations, and too fast had bound. 870
Nine days they fell: confounded Chaos roar'd,
And felt tenfold confusion in their fall,
Through his wild anarchy; so huge a rout
Encumber'd him with ruin! Hell at last
Yawning receiv'd them whole, and on them clos'd
Hell, their fit habitation, fraught with fire 876
Unquenchable, the house of woe and pain.
Disburden'd Heav'n rejoic'd, and soon repair'd
Her mural breach, returning whence it roll'd.

Sole victor, from th' expulsion of his foes, 880
Messiah his triumphal chariot turn'd:
To meet him all his Saints, who silent stood
Eye-witnesses of his almighty acts,
With jubilee advanc'd; and as they went,
Shaded with branching palm, each order bright 885
Sung triumph, and him sung victorious King,
Son, Heir, and Lord! to him dominion giv'n,
Worthiest to reign. He celebrated rode
Triumphant through mid-Heav'n, into the courts,
And temple of his mighty Father thron'd 890
On high; who into glory him receiv'd,
Where now he sits at the right hand of bliss.

Thus measuring things in Heav'n by things
on Earth*,

At thy request, and that thou may'st beware
By what is past, to thee I have reveal'd 895

What might have else to human race been hid :
The discord which befel, and war in Heav'n
Among th' angelic Pow'rs, and the deep fall
Of those too high aspiring, who rebell'd
With Satan ; he who envies now thy state ; 900
Who now is plotting how he may seduce
Thee also from obedience, that with him
Bereav'd of happiness thou mayst partake
His punishment, eternal misery ;
Which would be all his solace and revenge, 905
As a despite done against the Most High,
Thee once to gain companion of his woe.
But, listen not to his temptations, warn
Thy weaker ; let it profit thee to' have heard,
By terrible example, the reward 910
Of disobedience ; firm they might have stood,
Yet fell. Remember ! and fear to transgress !

END OF BOOK SIXTH.

THE ARGUMENT OF BOOK VII.

RAPHAEL, at the request of Adam, relates how and wherefore this world was first created; that God, after the expelling of Satan and his Angels out of Heaven, declared his pleasure to create another world, and other creatures to dwell therein; sends his Son with glory and attendants of Angels to perform the work of creation in six days: the Angels celebrate with hymns the performance thereof, and his reascension into Heaven.

PARADISE LOST.

BOOK VII.

DESCEND from Heav'n, Urania*! by that
name

If rightly thou art call'd, whose voice divine
Following, above th' Olympian hill I soar,
Above the flight of Pegaséan* wing.
The meaning, not the name, I call; for thou, 5
Nor of the muses nine, nor on the top
Of old Olympus dwell'st; but, heav'nly born,
Before the hills appear'd, or fountain flow'd,
Thou with Eternal Wisdom didst converse,
Wisdom thy sister, and with her didst play 10
In presence of th' Almighty Father, pleas'd
With thy celestial song. Upl'd by thee,
Into the Heav'n of Heav'ns I have presum'd,
An earthly guest, and drawn empyreal air,
Thy temp'ring; with like safety guided down, 15
Return me to my native element:

Lest from this flying steed unrein'd, (as once
Bellerophon *, though from a lower clime,)
Dismounted on th' Aleian * field I fall,
Erroneous there to wander, and forlorn. 20
Half yet remains unsung ; but narrower bound
Within the visible diurnal sphere ;
Standing on earth, not rapt above the pole,
More safe I sing with mortal voice ; unchang'd
To hoarse or mute, though fall'n on evil days *,
On evil days though fall'n, and evil tongues ; 26
In darkness, and with dangers compass'd round,
And solitude ! yet, not alone, while thou
Visit'st my slumbers nightly ; or, when morn
Purples the east ; still govern thou my song, 30
Urania ! and fit audience find, though few.
But drive far off the barbarous dissonance
Of Bacchus and his revellers * : the race
Of that wild rout that tore the Thracian bard *
In Rhodope, where woods and rocks had ears 35
To rapture, till the savage clamor drown'd
Both harp and voice ; nor could the Muse defend
Her son. So fail not thou, who thee implores :
For, thou art heav'nly ; she, an empty dream.

Say, Goddess ! what ensu'd when Raphaël, 40
The affable Archangel, had forewarn'd
Adam, by dire example, to beware
Apostasy, by what befel in Heav'n
To those apostates ; lest the like befall

In Paradise to Adam, or his race, 45
Charg'd not to touch the interdicted tree,
If they transgress, and slight that sole command,
So easily obey'd, amid the choice
Of all tastes else to please their appetite,
Though wand'ring. He, with his consorted Eve,
The story heard attentive, and was fill'd 51
With admiration and deep muse, to hear
Of things so high and strange; things, to their
thought

So unimaginable, as hate in Heav'n,
And war so near the peace of God in bliss, 55
With such confusion: but, the evil, soon
Driv'n back, redounded as a flood on those
From whom it sprung; impossible to mix
With blessedness. Whence Adam soon repeal'd
The doubts that in his heart arose: and now 60
Led on, yet sinless, with desire to know
What nearer might concern him; how this world
Of Heav'n and Earth conspicuous first began;
When, and whereof created, for what cause;
What within Eden or without was done 65
Before his memory; as one whose drought,
Yet scarce allay'd, still eyes the current stream,
Whose liquid murmur heard, new thirst excites,
Proceeded thus to ask his heav'nly guest:

Great things, and full of wonder in our ears, 70
Far diff'ring from this world, thou hast reveal'd,

Divine interpreter! by favor sent
Down from the empyréan, to forewarn
Us timely' of what might else have been our loss,
Unknown; which human knowledge could not
reach:

75

For which to th' infinitely Good we owe
Immortal thanks; and his admonishment
Receive, with solemn purpose to observe
Immutably his sov'reign will, the end
Of what we are. But, since thou hast vouchsaf'd
Gently, for our instruction, to impart 81
Things above earthly thought, which yet concern'd
Our knowing, as to highest wisdom seem'd,
Deign to descend now lower, and relate
What may no less, perhaps, avail us known, 85
How first began this Heav'n, which we behold
Distant so high, with moving fires adorn'd
Innumerable; and this which yields, or fills
All space, the ambient air wide interfus'd,
Embracing round this florid earth; what cause 90
Mov'd the Creator, in his holy rest
Through all eternity, so late to build
In Chaos; and the work begun, how soon
Absolv'd: if unforbid thou mayst unfold
What we, not to explore the secrets, ask 95
Of his eternal empire, but the more
To magnify his works, the more we know.
And the great light of day yet wants to run

Much of his race, though steep; suspense in
Heav'n,

Held by thy voice; thy potent voice he hears,
And longer will delay to hear thee tell 100
His generation, and the rising birth
Of nature from the unapparent deep:
Or, if the star of ev'ning, and the moon
Haste to thy audience, night with her will bring
Silence, and sleep, list'ning to thee, will watch; 105
Or we can bid his absence, till thy song
End, and dismiss thee ere the morning shine.

Thus Adam his illustrious guest besought;
And thus the Godlike Angel answer'd mild: 110

This also thy request, with caution ask'd,
Obtain; though to recount almighty works,
What words, or tongue of Seraph, can suffice!
Or heart of man suffice to comprehend!
Yet, what thou canst attain, which best may serve
To glorify the Maker, and infer 116
Thee also happier, shall not be withheld
Thy hearing: such commission from above
I have receiv'd, to answer thy desire
Of knowledge within bounds; beyond, abstain 120
To ask; nor let thine own inventions hope
Things not reveal'd, which th' invisible King,
Only omniscient, hath suppress'd in night;
To none communicable in Earth or Heav'n:
Enough is left besides to search, and know. 125

But, knowledge is as food, and needs no less
Her temp'rance over appetite, to know
In measure what the mind may well contain:
Oppresses else with surfeit, and soon turns
Wisdom to folly', as nourishment to wind. 130

Know then, that after Lucifer from Heav'n
(So call him, brighter once amidst the host
Of Angels, than that star the stars among)
Fell with his flaming legions through the deep
Into his place, and the great Son return'd 135
Victorious with his Saints, th' Omnipotent
Eternal Father from his throne beheld
Their multitude, and to his Son thus spake:

At least our envious foe hath fail'd, who
thought

All like himself rebellious, by whose aid 140
This inaccessible high strength, the seat
Of Deity supreme, US dispossess'd,
He trusted to have seiz'd, and into fraud
Drew many, whom their place knows here no
more:

Yet far the greater part have kept, I see, 145
Their station: Heav'n, yet populous, retains
Number sufficient to possess her realms,
Though wide; and this high temple to frequent
With ministeries due and solemn rites.
But lest his heart exalt him in the harm 150
Already done, to have dispeopled Heav'n,

My damage fondly deem'd! I can repair
That detriment, if such it be to lose
Self-lost; and in a moment will create
Another world; out of one man, a race 155
Of men innumerable, there to dwell,
Not here; till by degrees of merit rais'd,
They open to themselves at length the way
Up hither, under long obedience try'd:
And Earth be chang'd to Heav'n, and Heav'n to
Earth,

One kingdom, joy and union without end. 161
Meanwhile inhabit lax, ye Pow'rs of Heav'n!
And thou my Word, begotten Son! by thee
This I perform, speak thou, and be it done.
My overshadowing Spi'rit and might, with thee 165
I send along: ride forth, and bid the deep,
Within appointed bounds, be Heav'n and Earth:
Boundless the deep, because I AM who fill
Infinitude; nor vacuous the space.

Though I uncircumscrib'd myself retire, 170
And put not forth my goodness; which is free
To act or not: Necessity and Chance
Approach not me; and what I will is fate.

So spake th' Almighty, and to what he spake,
His Word, the Filial Godhead, gave effect: 175
Immediate are the acts of God, more swift
Than time or motion; but to human ears,
Cannot without procéss of speech be told,

So told as earthly notion can receive.

Great triumph and rejoicing was in Heav'n, 180

When such was heard declar'd th' Almighty's
will;

Glory they sung to the Most High, good will

To future men, and in their dwellings peace!

Glory to him! whose just avenging ire

Had driven out th' ungodly from his sight, 185

And th' habitations of the just: to him

Glory and praise! whose wisdom had ordain'd

Good out of evil to create; instead

Of Spi'rits malign, a better race to bring

Into their vacant room, and thence diffuse 190

His good to worlds, and ages, infinite.

So sang the Hierachies. Meanwhile the Son

On his great expedition now appear'd,

Girt with Omnipotence, with radiance crown'd

Of majesty divine; sapience, and love 195

Immense, and all his Father in him shone.

About his chariot numberless were pour'd

Cherub, and Seraph, Potentates and Thrones,

And Virtues, winged Spi'rits, and chariots wing'd

From th' armoury of God; where stand of old 200

Myriads, between two brazen mountains lodg'd

Against a solemn day, harness'd at hand,

Celestial equipage! and now came forth

Spontaneous, for within them Spirit liv'd,

Attendant on their Lord: Heav'n open'd wide 205

Her ever-during gates, harmonious sound!
 On golden hinges moving, to let forth
 The King of Glory, in his pow'rful Word,
 And Spirit, coming to create new worlds. 209
 On heavn'ly ground they stood, and from the
 shore

They view'd the vast immeasurable abyss,
 Outrageous as a sea, dark, wasteful, wild,
 Up from the bottom turn'd by furious winds,
 And surging waves, as mountains, to assault
 Heav'n's height, and with the centre mix the
 pole. 215

Silence, ye troubled waves, and thou deep,
 peace!

Said then th' omnific Word, your discord end:
 Nor stay'd; but on the wings of Cherubim
 Uplifted, in paternal glory rode
 Far into Chaos, and the world unborn; 220
 For Chaos heard his voice: him all his train
 Follow'd in bright possession, to behold
 Creation, and the wonders of his might.
 Then stay'd the fervid wheels, and in his hand
 He took the golden compasses, prepar'd 225
 In God's eternal store, to circumscribe
 This universe, and all created things.
 One foot he center'd, and the other turn'd
 Round through the vast profundity obscure;
 And said, Thus far extend, thus far thy bounds,

This be thy just circumference, O world !
Thus God the Heav'n created, thus the Earth ;
Matter uniform'd, and void ! darkness profound
Cover'd th' abyss ; but, on the wat'ry calm
His brooding wings the Spi'rit of God outspread,
And vital virtue' infus'd, and vital warmth
Throughout the fluid mass ; but downward purg'd
The black, tartareous, cold, infernal dregs,
Adverse to life ; then founded, then conglob'd
Like things to like ; the rest to several place 240
Disparted, and between, spun out the air,
And Earth self-balanc'd on her centre hung.

Let there be light, said God ; and forthwith
light

Ethereal, first of things, quintéssence pure,
Sprung from the deep ; and from her native
east, 245

To journey through the airy gloom began,
Spher'd in a radiant cloud ; for yet the sun
Was not ; she in a cloudy tabernacle
Sojourn'd the while. God saw the light was
good ;

And light from darkness by the hemisphere 250
Divided : light the Day, and darkness Night
He nam'd. Thus was the first day ev'n and
morn ;

Nor past uncelebrated, nor unsung
By the celestial choirs, when orient light

Exhaling first from darkness they beheld; 255
Birth-day of Heav'n and Earth! with joy and
 shout,

The holy universal orb they fill'd;
And touch'd their golden harps, and hymning
 prais'd

God and his works; Creator him they sung,
Both when first ev'ning was, and when first morn.

Again, God said, Let there be firmament 161
Amid the waters, and let it divide
The waters from the waters! and God made
The firmament, expanse of liquid, pure,
Transparent, elemental air, diffus'd 265

In circuit to the uttermost convex
Of this great round: partition firm, and sure,
The waters underneath from those above
Dividing: for as earth, so he the world
Built on circumfluous waters calm, in wide 270
Crystalline ocean, and the loud misrule
Of Chaos far remov'd; lest fierce extremes
Contiguous might distemper the whole frame:
And Heav'n he nam'd the Firmament: So ev'n
And morning chorus sung the second day. 275

The Earth was form'd, but in the womb as yet
Of waters, embryo immature involv'd,
Appear'd not: over all the face of earth
Main ocean flow'd; not idle, but with warm
Prolific humor soft'ning all her globe, 280

Fermented the great mother to conceive,
Sate with genial moisture: when God said,
Be gather'd now ye waters under Heav'n
Into one place, and let dry land appear.
Immediately the mountains huge appear 285
Emergent, and their broad bare backs up-heave
Into the clouds, their tops ascend the sky.
So high as heav'd the tumid hills, so low
Down sunk a hollow bottom, broad and deep,
Capacious bed of waters! thither they 290
Hasted with glad precipitance, uproll'd,
As drops on dust conglobing from the dry;
Part rise in crystal wall, or ridge direct,
For haste; such flight the great command im-
press'd
On the swift floods: as armies at the call 295
Of trumpet (for of armies thou hast heard)
Troop to their standard, so the wat'ry throng,
Wave rolling after wave, where way they found;
If steep, with torrent rapture; if through plain,
Soft ebbing; nor withstood them rock or hill; 300
But they, or under ground, of circuit wide
With serpent-error wand'ring, found their way,
And on the washy oose deep channels wore;
Easy, ere God had bid the ground be dry,
All but within those banks, where rivers now 305
Stream, and perpetual draw their humid train.
The dry-land, Earth; and the great receptacle

Of congregated waters he call'd Seas;
And saw that it was good; and said, Let th'
Earth

Put forth the verdant grass, herb yielding seed, 310
And fruit-tree yielding fruit after her kind;
Whose seed is in herself upon the Earth!
He scarce had said, when the bare earth, till
then

Desert and bare, unsightly, unadorn'd,
Brought forth the tender grass, whose verdure
clad

Her universal face with pleasant green; 316
Then herbs of ev'ry leaf, that sudden flow'r'd
Opening their various colors, and made gay
Her bosom, smelling sweet: and, these scarce
blown,

Forth flourish'd thick the clust'ring vine, forth
crept 320

The smelling gourd, up stood the corny reed
Embattled in her field; and th' humble shrub,
And bush, with frizzled hair implicit: last
Rose as in dance, the stately trees, and spread
Their branches hung with copious fruit; or gemm'd
Their blossoms: with high woods the hills were
crown'd; 326

With tufts the vallies, and each fountain-side,
With borders long the rivers: that Earth now
Seem'd like to Heav'n; a seat where gods might
dwell,

Or wander with delight, and love to haunt 330
Her sacred shades; though God had yet not
rain'd

Upon the Earth, and man to till the ground
None was: but, from the Earth a dewy mist
Went up, and water'd all the ground, and each
Plant of the field; which, ere it was in th' Earth,
God made, and every herb, before it grew
On the green stem: God saw that it was good.
So, ev'n and morn recorded the third day.

Again th' Almighty spake: Let there be lights
High in th' expanse of Heaven, to divide 340
The day from night; and let them be for signs,
For seasons, and for days, and circling years;
And let them be for lights, as I ordain
Their office in the firmament of Heav'n,
To give light on the Earth! and it was so. 345
And God made two great lights, great for their use
To Man; the greater to have rule by day,
The less by night, altern: and made the stars;
And set them in the firmament of Heav'n,
To' illuminate the Earth, and rule the day, 350
In their vicissitude, and rule the night;
And light from darkness to divide. God saw,
Surveying his great work, that it was good:
For, of celestial bodies first, the sun,
A mighty sphere! he fram'd; unlightsome first, 355
Though of ethereal mould: then form'd the moon

Globose; and every magnitude of stars;
And sow'd with stars the Heav'n, thick as a
field.

Of light by far the greater part he took,
Transplanted from her cloudy shrine, and plac'd
In the sun's orb, made porous, to receive 361
And drink the liquid light, firm to retain
Her gather'd beams, great palace now of light.
Hither, as to their fountain, other stars
Repairing, in their golden urns draw light; 365
And hence the morning planet gilds her horns;
By tincture, or reflection, they augment
Their small peculiar, though, from human sight
So far remote, with diminution seen.

First in his east the glorious lamp was seen, 370
Regent of day, and all th' horizon round
Invested with bright rays, jocund to run
His longitude through Heav'n's high road: the
gray

Dawn, and the Pleiades, before him danc'd,
Shedding sweet influence. Less bright the moon,
But opposite in level'd west was set, 376
His mirror, with full face borrowing her light
From him; for other light she needed none
In that aspect; and still that distance keeps 379
Till night; then in the east her turn she shines
Revolv'd on Heav'n's great axle, and her reign
With thousand lesser lights dividual holds,

Vol. II.

With thousand thousand stars, that then appear'd
Spangling the hemisphere; then first adorn'd
With their bright luminaries that set and rose, 385
Glad ev'ning and glad morn crown'd the fourth
day.

And God said, Let the waters generate
Reptile, with spawn abundant, living soul!
And let fowl fly above the earth, with wings
Display'd on the' open firmament of Heav'n. 390
And God created the great whales*, and each
Soul living, each that crept, which plenteously
The waters generated by their kinds,
And every bird of wing after his kind;
And saw that it was good, and bless'd them,
saying, 395

Be fruitful, multiply, and in the seas,
And lakes, and running streams, the waters fill;
And let the fowl be multiply'd on th' earth.
Forthwith the sounds and seas, each creek and
bay,

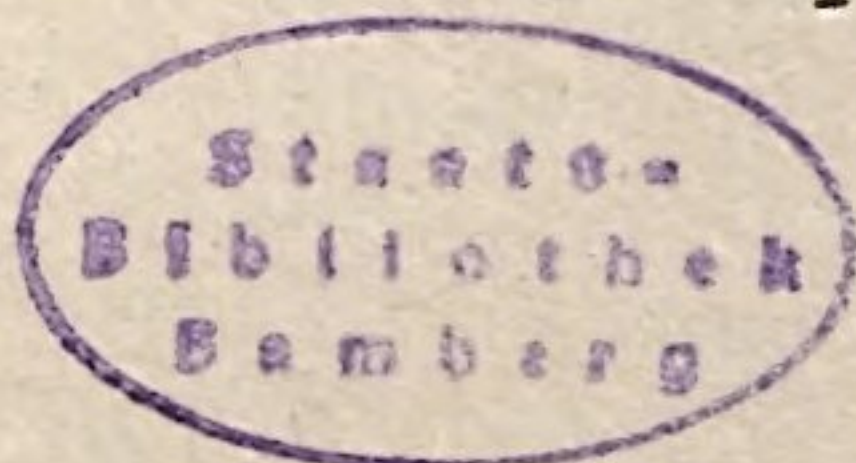
With fry innumerable swarm, and shoals 400
Of fish, that with their fins and shining scales
Glide under the green wave, in sculls that oft
Bank the mid sea: part single, or with mate,
Graze the sea-weed their pasture; and through
groves

Of coral stray; or, sporting with quick glance, 405
Show to the sun their wav'd coats, dropt with
gold:

Or in their pearly shells at ease, attend
Moist nutriment; or, under rocks their food
In jointed armour watch: on smooth, the seal,
And bended dolphins* play; part, huge of bulk
Wallowing unwieldy', enormous in their gait, 411
Tempest the ocean: there leviathan,
Hugest of living creatures, on the deep
Stretch'd like a promontory, sleeps, or swims,
And seems a moving land; and at his gills 415
Draws in, and at his trunk spouts out a sea.
Meanwhile the tepid caves, and fens, and shores,
Their brood as num'rous hatch, from th' egg,
that soon

Bursting with kindly rapture, forth disclos'd
Their callow young; but feather'd soon, and
fledge, 420
They summ'd their pens; and soaring th' air
sublime,

With clang despis'd the ground, under a cloud
In prospect: there, the eagle, and the stork*,
On cliffs and cedar-tops their eyries build:
Part, loosely wing the region: part, more wise 425
In common, rang'd in figure wedge their way*;
Intelligent of seasons, and set forth
Their airy caravan, high over seas
Flying, and over lands, with mutual wing
Easing their flight; so steers the prudent crane* 430
Her annual voyage, borne on winds; the air



Flotes, as they pass, fann'd with unnumberd plumes
From branch to branch the smaller birds with
song

Solac'd the woods, and spread their painted wings
'Till ev'n; nor then, the solemn nightingale 435
Ceas'd warbling, but all night tun'd her soft
lays.

Others, on silver lakes and rivers bath'd
Their downy breast; the swan, with arched neck
Between her white wings mantling proudly, rows
Her state with oary feet; yet oft they quit 440
The dank, and rising on stiff pennons, tower
The mid aerial sky: Others, on ground
Walk'd firm; the crested cock, whose clarion
sounds

The silent hours; and th' other, whose gay train
Adorns him, color'd with the florid hue 445
Of rainbows, and starry' eyes. The waters thus
With fish replenish'd, and the air with fowl,
Ev'ning and morn solemniz'd the fifth day.

The sixth, and of creation last, arose
With ev'ning harps and matin; when God said, 450
Let th' earth bring forth soul living in her kind,
Cattle, and creeping things, and beast of th' earth,
Each in their kind. The earth obey'd; and strait
Op'ning her fertile womb, teem'd at a birth
Innumerable living creatures, perfect forms, 455
Limb'd and full grown: out of the ground up-
rose,

As from his lair, the wild beast where he wons
In forest wild, in thicket, brake, or den:

Among the trees in pairs they rose, they walk'd;
The cattle in the fields, and meadows green: 460

Those rare, and solitary; these in flocks
Pasturing at once, and in broad herds up-sprung.

The grassy clods now calv'd, now half appear'd
The tawny lion, pawing to get free

His hinder parts; then springs as broke from
bonds, 465

And rampant shakes his brinded mane; the ounce,
The libbard, and the tiger, as the mole

Rising, the crumbled earth above them threw
In hillocks; the swift stag from under ground

Bore up his branching head: scarce from his
mould 470

Behemoth, biggest born of earth, up-heav'd
His vastness: fleec'd the flocks, and bleating,

rose,

As plants: ambiguous between sea and land,
The river horse, and scaly crocodile*.

At once came forth whatever creeps the ground, 475
Insect or worm: those wav'd their limber fans

For wings, and smallest lineaments exact

In all the liveries deck'd of summer's pride,

With spots of gold and purple', azure and green:
These, as a line, their long dimension drew, 480

Streaking the ground with sinuous trace: not all

Minims of nature; some of serpent-kind,
Wondrous in length, and corpulence, involv'd
Their snaky folds, and added wings. First crept
The parsimonious emmet, provident 485
Of future; in small room large heart inclos'd,
Pattern of just equality perhaps
Hereafter, joined in her popular tribes
Of commonalty. Swarming next appear'd
The female bee, that feeds her husband drone * 490
Deliciously, and builds her waxen cells*
With honey stor'd. The rest are numberless,
And thou their natures know'st, and gav'st them
names,

Needless to thee repeated: nor unknown
The serpent, subtlest beast of all the field, 495
Of huge extent sometimes, with brazen eyes
And hairy mane terrific, though to thee
Not noxious, but obedient at thy call.

Now Heav'n in all her glory shone, and roll'd
Her motions, as the great first Mover's hand 500
First wheel'd their course; earth in her rich attire
Consummate lovely smil'd; air, water, earth,
By fowl, fish, beast, was flown, was swum, was
walk'd

Frequent; and of the sixth day yet remain'd:
There wanted yet the master-work, the end 505
Of all yet done; a creature, who not prone,
And brute as other creatures, but endu'd

With sanctity of reason, might erect
His stature, and upright with front serene
Govern the rest, self-knowing, and from thence 510
Magnanimous to correspond with Heav'n;
But grateful to acknowledge whence his good
Descends; thither with heart, and voice, and
eyes

Directed in devotion, to adore
And worship God supreme, who made him chief 515
Of all his works: therefore th' Omnipotent
Eternal father (for where is not he
Present?) thus to his Son audibly spake:

Let us make now Man in our image, Man
In our similitude; and let them rule 520
Over the fish and fowl of sea and air,
Beast of the field, and over all the earth,
And ev'ry creeping thing that creeps the ground.

This said, he form'd thee, Adam! thee, O
Man!

Dust of the ground, and in thy nostrils breath'd
The breath of life: in his own image he 525
Created thee; in the image of God
Express; and thou becam'st a living soul.
Male he created thee, but thy consórt
Female, for race; then bless'd mankind, and
said, 530

Be fruitful, multiply, and fill the earth;
Subdue it, and throughout dominion hold

Over fish of the sea, and fowl of th' air,
And ev'ry living thing that moves on th' earth,
Wherever thus created; for no place

535

Is yet distinct by name. Thence, as thou know'st,
He brought thee into this delicious grove,
This garden, planted with the trees of God;
Delectable both to behold, and taste!

And freely all their pleasant fruit for food
Gave thee; all sorts are here that all th' earth
yields,

Variety without end; but of the tree,
Which tasted works knowledge of good, and
evil,

Thou may'st not; in the day thou eat'st, thou
dy'st:

Death is the penalty impos'd: beware!

545

And govern well thy appetite; lest Sin
Surprise thee, and her black attendant, Death.

Here finish'd he, and all that he had made
View'd, and behold! all was entirely good,
So ev'n and morn accomplish'd the sixth day.

550

Yet not, till the Creator from his work
Desisting, though unwearied, up return'd,
Up to the Heav'n of Heav'ns, his high abode;
Thence to behold this new created world,
Th' addition of his empire, how it show'd

555

In prospect from his throne, how good, how fair,
Answ'ring his great idea! Up he rode,

Follow'd with acclamation, and the sound
Symphonious of ten thousand harps, that tun'd
Angelic harmonies: the earth, the air 560
Resounded, (thou remember'st, for thou heard'st,)
The Heav'ns, and all the constellations rung;
The planets in their station list'ning stood,
While the bright pomp ascended jubilant.
Open, ye everlasting gates! they sung, 565
Open, ye Heav'ns! your living doors; let in
The great Creator, from his work return'd
Magnificent, his six days' work, a world;
Open, and henceforth oft; for God will deign
To visit oft the dwellings of just men, 570
Delighted; and with frequent intercourse
Thither will send his winged messengers,
On errands of supernal grace. So sung
The glorious train ascending. He through Heav'n
That open'd wide her blazing portals, led 575
To God's eternal house direct the way;
A broad, and ample road, whose dust is gold,
And pavement stars, as stars to thee appear,
Seen in the galaxy; that milky way,
Which nightly, as a circling zone, thou seest 580
Powder'd with stars. And now on earth the

seventh

Ev'ning arose in Eden; for the sun
Was set, and twilight from the east came on,
Forerunning night; when at the holy mount

Of Heav'n's high-seated top, th' imperial throne
Of Godhead, fix'd for ever firm, and sure, 586
The Filial Pow'r arriv'd, and sat him down
With his great Father; for he also went
Invisible, yet stay'd, (such privilege
Hath Omnipresence,) and the work ordain'd, 590
Author and end of all things; and from work
Now resting, bless'd and hallow'd the sev'nth day,
As resting on that day from all his work :
But not in silence holy kept; the harp
Had work, and rested not; the solemn pipe, 595
And dulcimer, all organs of sweet stop,
All sounds on fret by string, or golden wire,
Temper'd soft tunings, intermix'd with voice
Choral, or unison; of incense clouds,
Fuming from golden censers, hid the mount; 600
Creation and the six days' acts, they sung:
Great are thy works, Jehovah! infinite *
Thy pow'r! what thought can measure thee, or
tongue

Relate thee? greater now in thy return
Than from the giant-Angels: thee that day 605
Thy thunders magnify'd; but to create
Is greater than created to destroy.
Who can impair thee, mighty King, or bound
Thy empire? Easily the proud attempt
Of Spi'rits apostate, and their counsels vain, 610

Thou hast repell'd ; while impiously they thought
Thee to diminish, and from thee withdraw
The number of thy worshippers. Who seeks
To lessen thee, against his purpose serves
To manifest the more thy might: his evil 615
Thou usest , and from thence creat'st more good.
Witness this new-made world, another Heav'n!
From Heaven-gate not far, founded in view
On the clear hyaline, the glassy sea;
Of amplitude almost immense, with stars 620
Numerous, and every star perhaps a world
Of destin'd habitation; but, thou know'st
Their seasons; among these the seat of Men,
Earth, with her nether ocean circumfus'd,
Their pleasant dwelling-place. Thrice happy
Men! 625

And sons of men, whom God hath thus advanc'd!
Created in his image, there to dwell,
And worship him; and in reward to rule
Over his works, on earth, in sea, or air;
And multiply a race of worshippers, 630
Holy and just: thrice happy, if they know
Their happiness, and persevere upright!

So sung they, and the empyréan rung
With Halleluiahs. Thus was sabbath * kept.
And thy request think now fulfill'd, that ask'd 635
How first this world, and face of things , began ;

And what before thy memory was done
From the beginning, that posterity,
Inform'd by thee, might know: if else thou seek'st
Aught, not surpassing human measure, say. 640

END OF BOOK SEVENTH,

THE ARGUMENT OF BOOK VIII.

ADAM inquires concerning celestial motions; is doubtfully answered, and exhorted to search rather things more worthy of knowledge: Adam assents; and, still desirous to detain Raphael, relates to him what he remembered since his own creation, his placing in Paradise, his talk with God concerning solitude and fit society; his first meeting and nuptials with Eve; his discourse with the Angel thereupon: who, after admonitions repeated, departs.

PARADISE LOST.

BOOK VIII.

THE Angel ended, and in Adam's ear
So charming left his voice, that he a while
Thought him still speaking, still stood fix'd to
hear :

Then, as new wak'd, thus gratefully reply'd :

What thanks sufficient, or what recompence 5
Equal, have I to render thee, divine
Historian? who thus largely hast allay'd
The thirst I had of knowledge, and vouchsaf'd
This friendly condescension to relate
Things, else by me unsearchable : now heard 10
With wonder, but delight; and, as is due,
With glory attributed to the high
Creator. Something yet of doubt remains,
Which only thy solution can resolve.
When I behold this goodly frame, this world, 15

Of Heav'n, and Earth consisting; and compute
Their magnitudes, this earth a spot, a grain,
An atom, with the firmament compar'd,
And all her number'd stars, that seem to roll
Spaces incomprehensible, (for such 20
Their distance argues, and their swift return
Diurnal,) merely to officiate light
Round his opacous earth, this punctual spot,
One day and night; in all their vast survey
Useless besides; reasoning I oft admire, 25
How nature, wise and frugal, could commit
Such disproportions; with superfluous hand
So many nobler bodies to create,
Greater so manifold, to this one use;
For aught appears, and on their orbs impose 30
Such restless revolution day by day
Repeated, while the sedentary earth,
That better might with far less compass move,
Serv'd by more noble than herself, attains
Her end without least motion, and receives, 35
As tribute, such a sunless journey brought
Of incorporeal speed, her warmth and light;
Speed! to describe whose swiftness number fails.

So spake our sire, and by his count'nance seem'd
Ent'ring on studious thoughts abstruse; which

Eve

40

Perceiving, where she sat retir'd in sight,
With lowliness majestic from her seat,

And grace that won who saw to wish her stay,
Rose, and went forth among her fruits and flow'rs,
To visit how they prosper'd, bud and bloom, 45
Her nursery: they at her coming sprung,
And touch'd by her fair tendance gladlier grew.
Yet went she not, as not with such discourse
Delighted, or not capable her ear
Of what was high: such pleasure she reserv'd, 50
Adam relating, she sole auditress:
Her husband the relator she preferr'd
Before the Angel, and of him to ask
Chose rather: he, she knew, would intermix
Grateful digressions, and solve high dispute 55
With conjugal caresses: from his lip
Not words alone pleas'd her. O when meet now
Such pairs, in love and mutual honor join'd?
With Goddess-like demeanour forth she went;
Not unattended! for on her, as queen, 60
A pomp of winning graces waited still;
And from about her shot darts of desire
Into all eyes, to wish her still in sight.
And Raphael now, to Adam's doubt propos'd,
Benevolent, and facile, thus reply'd: 65

To ask or search, I blame thee not; for Heav'n
Is as the book of God before thee set,
Wherein to read his wond'rous works, and learn
His seasons, hours, or days, or months, or years.
This to attain, whether Heav'n move, or Earth, 70

Imports not, if thou reckon right: the rest,
From Man or Angel, the great Architect
Did wisely to conceal; and not divulge
His secrets to be scann'd by them, who ought
Rather admire: or, if they list to try 75
Conjecture, he his fabric of the Heav'ns
Hath left to their disputes, perhaps to move
His laughter at their quaint opinions wide
Hereafter; when they come to model Heav'n,
And calculate the stars, how they will wield 80
The mighty frame; how build, unbuild, contrive,
To save appearances*; how gird the sphere
With centric, and eccentric*, scribbled o'er,
Cycle*, and epicycle*, orb in orb*,
Already by thy reasoning this I guess, 85
Who art to lead thy offspring; and supposest
That bodies bright and greater should not serve
The less not bright, nor Heav'n such journies run,
Earth sitting still, when she alone receives
The benefit. Consider first, that great, 90
Or bright, infers not excellence: the earth
Though in comparison of Heav'n, so small,
Nor glist'ring, may of solid good contain
More plenty than the sun, that barren shines;
Whose virtue on itself works no effect, 95
But in the fruitful earth; there first receiv'd
His beams, unactive else, their vigor find.
Yet not to earth are those bright luminaries

Officious, but to thee, earth's habitant.
And for the Heav'n's wide circuit, let it speak 100
The Maker's high magnificence, who built
So spacious, and his line stretch'd out so far;
That Man may know he dwells not in his own;
An edifice too large for him to fill,
Lodg'd in a small partition; and the rest 105
Ordain'd for uses to his Lord best known.
The swiftness of those circles attribute,
Though numberless, to his omnipotence,
That to corporeal substances could add 109
Speed almost spiritual: methou think'st not slow,
Who since the morning-hour set out from Heav'n,
Where God resides, and ere mid-day arriv'd
In Eden: distance inexpressible
By numbers that have name. But, this I urge,
Admitting motion in the Heav'ns, to show 115
Invalid, that which thee to doubt it mov'd:
Not that I so affirm, though so it seem
To thee who hast thy dwelling here on earth.
God, to remove his ways from human sense,
Plac'd Heav'n from Earth so far, that earthly
sight, 120
If it presume, might err in things too high,
And no advantage gain. What if the sun
Be centre to the world; and other stars
By this attractive virtue*, and their own,
Incited, dance about him various rounds? 125

Their wand'ring course now high, now low,
then hid,

Progressive, retrograde, or standing still,
In six thou seest: and what if sev'nth to these
The planet earth, so stedfast though she seem,
Insensibly three* different motions move? 130

Which else to several spheres thou must ascribe,
Mov'd contrary with thwart obliquities;

Or save the sun his labor, and that swift
Nocturnal and diurnal rhomb suppos'd,
Invisible else above all stars, the wheel 135

Of day and night; which needs not thy belief,
If earth, industrious of herself, fetch day
Travelling east, and with her part averse
From the sun's beam meet night, her other part
Still luminous by his ray. What if that light, 140
Sent from her through the wide transpicious air,
To the terrestrial moon be as a star,

Enlight'ning her by day, as she by night
This earth? reciprocal, if land be there,
Fields and inhabitants. Herspots thou seest* 145

As clouds, and clouds may rain, and rain produce
Fruits in her soften'd soil, for some to eat

Allotted there; and other suns, perhaps,
With their attendant moons, thou wilt descry
Communicating male and female light: 150

Which two great sexes animate the world;
Stor'd in each orb, perhaps, with some that live.

For such vast room in nature unpossess'd
By living soul, desert and desolate,
Only to shine, yet scarce to contribute 155
Each orb a glimpse of light, convey'd so far
Down to this habitable, which returns
Light back to them, is obvious to dispute.
But whether thus these things, or whether not;
Whether the sun predominant in Heav'n, 160
Rise on the earth, or earth rise on the sun;
He, from the east his flaming road begin;
Or she, from west her silent course advance,
With inoffensive pace, that spinning sleeps
On her soft axle, while she paces even, 165
And bears thee soft with the smooth air along;
Solicit not thy thoughts with matters hid;
Leave them to God above; him serve, and fear!
Of other creatures, as him pleases best,
Where-ever plac'd, let him dispose: joy thou 170
In what he gives to thee, this Paradise,
And thy fair Eve; Heav'n is for thee too high
To know what passes there; be lowly wise:
Think only what concerns thee and thy being;
Dream not of other worlds, what creatures there
Live, in what state, condition, or degree, 176
Contented that thus far hath been reveal'd,
Not of Earth only, but of highest Heav'n.

To whom thus Adam, clear'd of doubt, reply'd:
How fully hast thou satisfy'd me, pure 180

Intelligence of Heav'n, Angel serene!
And, freed from intricacies, taught to live
The easiest way, nor with perplexing thoughts
To interrupt the sweet of life; from which
God hath bid dwell far off all anxious cares, 185
And not molest us; unless we ourselves
Seek them with wand'ring thoughts, and notions
vain.

But apt the mind or fancy is to rove
Uncheck'd, and of her roving is no end;
Till warn'd, or by experience taught, she learn,
That not to know at large of things remote 191
From use, obscure, and subtle; but, to know
That which before us lies in daily life,
Is the prime wisdom: what is more, is fume,
Or emptiness, or fond impertinence; 195
And renders us, in things that most concern,
Unpractis'd, unprepar'd, and still to seek.
Therefore from this high pitch let us descend
A lower flight, and speak of things at hand
Useful; whence haply mention may arise 200
Of something not unseasonable to ask,
By suff'rance, and thy wonted favor deign'd.
Thee I have heard relating what was done
Ere my remembrance; now, hear me relate
My story, which perhaps thou hast not heard; 205
And day is yet not spent; 'till then thou seest
How subtly to detain thee I devise;

Inviting thee to hear, while I relate:

Fond! were it not in hope of thy reply;

For while I sit with thee, I seem in Heav'n; 210

And sweeter thy discourse is to my ear

Than fruits of palm-tree, pleasantest to thirst,

And hunger both, from labor, at the hour

Of sweet rapast: they satiate, and soon fill,

Though pleasant; but thy words, with grace
divine 215

Imbu'd, being to their sweetness no satiety.

To whom thus Raphael answer'd heavn'ly meek:

Nor are thy lips ungraceful, Sire of men!

Nor tongue ineloquent; for God on thee

Abundantly his gifts hath also pour'd; 220

Inward, and outward both, his image fair:

Speaking, or mute, all comeliness and grace

Attends thee; and each word, each motion, forms;

Nor less think we in Heav'n of thee on Earth

Than of our fellow-servant; and inquire 225

Gladly into the ways of God with Man:

For God we see hath honor'd thee, and set

On Man his equal love. Say therefore on:

For I that day was absent, as befel,

Bound on a voyage uncouth, and obscure, 230

Far on excursion tow'ard the gates of Hell;

Squar'd in full legion, (such command we had,)

To see that none thence issu'd forth a spy,

Or enemy, while God was in his work;

Lest he, incens'd at such eruption bold, 235
Destruction with creations might have mix'd.
Not that they durst without his leave attempt;
But us he sends upon his high behests
For state, as Sov'reign King, and to innure
Our prompt obedience. Fast we found, fast
shut 240

The dismal gates, and barricado'd strong!
But long ere our approaching, heard within
Noise, other than the sound of dance or song!
Torment, and loud lament, and furious rage.
Glad we return'd up to the coasts of light 245
Ere sabbath-ev'ning: so we had in charge.
But thy relation now! for I attend,
Pleas'd with thy words no less than thou with
mine.

So spake the Godlike Pow'r, and thus our sire:
For man to tell how human life began 250
Is hard; for who himself beginning knew?
Desire with thee still longer to converse
Induc'd me. As new wak'd from soundest sleep,
Soft on the flow'ry herb I found me laid
In balmy sweet; which with his beams the sun
Soon dry'd, and on the reeking moisture fed. 255
Strait toward Heav'n my wond'ring eyes I turn'd,
And gaz'd a while the ample sky; till rais'd
By quick instinctive motion, up I sprung,
As thitherward endeavouring; and upright 260

Stood on my feet. About me round I saw
Hill, dale, and shady woods, and sunny plains,
And liquid lapse of murm'ring streams; by these,
Creatures that liv'd, and mov'd, and walk'd, or
flew;

264

Birds on the branches warbling: all things smil'd
With fragrance; and with joy my heart o'erflow'd.
Myself I then perus'd, and limb by limb
Survey'd; and sometimes went, and sometimes
ran

With supple joints, as lively vigor led:
But who I was, or where, or from what cause, 270
Knew not; to speak I try'd, and forthwith spake;
My tongue obey'd, and readily could name
Whate'er I saw. Thou Sun, said I, fair light!
And thou enlighten'd Earth, so fresh and gay!
Ye Hills and Dales, ye Rivers, Woods, and
Plains!

275

And ye that live and move, Fair Creatures! tell,
Tell, if ye saw, how came I thus, how here?
Not of myself; by some great Maker then,
In goodness and in pow'r pre-eminent.
Tell me, how may I know him, how adore, 280
From whom I have that thus I move and live,
And feel that I am happier than I know.

While thus I call'd, and stray'd I knew not
whither,

From where I first drew air, and first beheld

This happy light; when answer none return'd, 285
On a green shady bank, profuse of flow'rs,
Pensive I sat me down. There gentle sleep
First found me, and with soft oppression seiz'd
My droused sense, untroubled, though I thought
I then was passing to my former state 290
Insensible, and forthwith to dissolve,
When suddenly stood at my head a dream,
Whose inward apparition gently mov'd
My fancy to believe I yet had being,
And liv'd. One came, methought, of shape di-
vine, 295
And said, "Thy mansion wants thee, Adam, rise,
"First Man, of men innumerable ordain'd
"First Father! call'd by thee, I come thy guide
"To the garden of bliss, thy seat prepar'd."
So saying, by the hand he took me rais'd; 300
And over fields, and waters, as in air,
Smooth sliding without step, last led me up
A woody mountain, whose high top was plain:
A circuit wide-inclos'd, with goodliest trees
Planted, with walks, and bow'rs; that what I
saw 305
Of earth before scarce pleasant seem'd. Each
tree
Loaden with fairest fruit, that hung to th' eye
Tempting, stirr'd in me sudden appetite
To pluck, and eat; whereat I wak'd, and found

Before mine eyes all real, as the dream 310

Had lively shadow'd. Here had new begun

My wand'ring, had not he, who was my guide

Up hither, from among the trees appear'd,

Presence divine! Rejoicing, but with awe,

In adoration at his feet I fell 315

Submiss: he rear'd me', and "Whom thou
sought'st I am,"

Said mildly, "Author of all this thou seest

"Above, or round about thee, or beneath.

"This Paradise I give thee; count it thine

"To till and keep, and of the fruit to eat: 320

"Of ev'ry tree that in the garden grows

"Eat freely with glad heart; fear here no dearth:

"But, of the Tree whose operation brings *

"Knowledge of good and ill, which I have set

"The pledge of thy obedience and thy faith, 325

"Amid the garden by the Tree of Life,

"Remember what I warn thee! shun to taste,

"And shun the bitter consequence: for know,

"The day thou eat'st thereof, my sole command

"Transgress'd, inevitably thou shalt die; 330

"From that day mortal; and this happy state

"Shalt lose, expell'd from hence into a world

"Of woe and sorrow." Sternly he pronounc'd

The rigid interdiction, which resounds

Yet dreadful in mine ear, though in my choice

Not to incur; but soon his clear aspect 336

Return'd, and gracious purpose thus renew'd :
"Not only these fair bounds, but all the earth
"To thee, and to thy race, I give : as lords
"Possess it, and all things that therein live, 540
"Or live in sea, or air, beast, fish, and fowl :
"In sign whereof, each bird, and beast, behold
"After their kinds : I bring them to receive
"From thee their names, and pay thee fealty
"With low subjection : understand the same 345
"Of fish within their wat'ry residence ;
"Not hither summon'd, since they cannot change
"Their element, to draw the thinner air."

As thus he spake, each bird, and beast, behold
Approaching, two and two : these, cowering low 350
With blandishment ; each bird stoop'd on his
wing.

I nam'd them, as they pass'd, and understood
Their nature ; with such knowledge God indu'd
My sudden apprehension. But, in these
I found not what methought I wanted still ; 355
And to the heav'nly vision thus presum'd :

O by what name, for thou above all these,
Above mankind, or aught than mankind higher,
Surpassest far my naming ! how may I
Adore thee, Author of this universe, 360
And all this Good to man ? for whose well-being
So amply, and with hands so liberal,
Thou hast provided all things : but with me

I see not who partakes. In solitude
What happiness, who can enjoy alone! 365
Or, all enjoying, what contentment find?

Thus I presumptuous; and the vision bright,
As with a smile more brighten'd, thus reply'd:

What call'st thou solitude? Is not the earth
With various living creatures, and the air, 370
Replenish'd, and all these at thy command
To come and play before thee? Know'st thou
not*

Their language and their ways? they also know,
And reason not contemptibly: with these
Find pastime, and bear rule: thy realm is large.

So spake the universal Lord, and seem'd 376
So ord'ring: I, with leave of speech implor'd,
And humble deprecation, thus reply'd:

Let not my words offend thee, heav'nly Pow'r
My Maker, be propitious while I speak! 380
Hast thou not made me here thy substitute,
And these inferior far beneath me set?

Among unequals what society
Can sort, what harmony, or true delight?
Which must be mutual, in proportion due 385
Giv'n and receiv'd; but, in disparity
The one intense, the other still remiss,
Cannot well suit with either, but soon prove
Tedious alike. Of fellowship I speak,
Such as I seek, fit to participate 390

All rational delight; wherein the brute
Cannot be human consort: they rejoice
Each with their kind, lion with lioness;
So fitly them in pairs thou hast combin'd;
Much less can bird with beast, or fish with fowl
So well converse, nor with the ox or ape*: 396
Worse, then, can man with beast, and least of all.

Whereto th' Almighty answer'd, not displeas'd
A nice and subtle happiness, I see
Thou to thyself proposest, in the choice 400
Of thy associates, Adam! and wilt taste
No pleasure, (though in pleasure) solitary.
What think'st thou then of me, and this my
state?

Seem I to thee sufficiently possess'd
Of happiness, or not, who am alone 405
From all eternity? for none I know
Second to me, or like; equal much less.
How have I then with whom to hold converse,
Save with the creatures which I made, and
those

To me inferior, infinite descents 410
Beneath what other creatures are to thee?

He ceas'd; I lowly answer'd: To attain
The height and depth of thy eternal ways,
All human thoughts come short, Supreme of
things!

Thou in thyself art perfect, and in thee 415

Is no deficiency found ; not so is Man,
But in degree ; the cause of his desire
By conversation with his like to help,
Or solace his defects. No need that thou
Shouldst propagate, already infinite, 420
And through all numbers absolute, though ONE;
But Man by number is to manifest
His single imperfection ; and beget
Like of his like, his image multiply'd ;
In unity defective ; which requires 425
Collateral love, and dearest amity.
Thou in thy secrecy, although alone,
Best with thyself accompany'd, seek'st not
Social communication ; yet so pleas'd,
Canst raise thy creature to what height thou
wilt 430

Of union or communion, deify'd:
I by conversing cannot these erect
From prone, nor in their ways complacence find.

Thus I imbolden'd spake, and freedom us'd
Permissive, and acceptance found ; which gain'd
This answer from the gracious voice divine: 436

Thus far to try thee, Adam ! I was pleas'd ;
And find thee knowing, not of beasts alone,
Which thou hast rightly nam'd, but of thyself ;
Expressing well the spi'rit within thee free, 440
My image, not imparted to the brute :
Whose fellowship therefore unmeet for thee

Good reason was thou freely shouldst dislike ;
And be so minded still : I, ere thou spak'st,
Knew it not good for Man to be alone ; 445
And no such company as then thou saw'st
Intended thee ; for trial only brought,
To see how thou couldst judge of fit and meet :
What next I bring shall please thee, be assur'd,
Thy likeness, thy fit help, thy other self, 450
Thy wish, exactly to thy heart's desire.

He ended, or I heard no more ; for now
My earthly by his heav'nly overpower'd,
Which it had long stood under, strain'd to th'
height

In that celestial colloquy sublime, 455
As with an object that excels the sense,
Dazzled and spent, sunk down, and sought repair
Of sleep, which instantly fell on me, call'd
By nature as in aid, and clos'd mine eyes.
Mine eyes he clos'd, but often left the cell 460
Of fancy, my internal sight ; by which
Abstract as in a trance methought I saw,
Though sleeping, where I lay, and saw the shape
Still glorious before whom awake I stood ;
Who stooping open'd my left side, and took 465
From thence a rib, with cordial spirits warm,
And life-blood streaming fresh ; wide was the
wound !

But suddenly with flesh fill'd up and heal'd.

The rib he form'd and fashion'd with his hands :
Under his forming hands a creature grew, 470
Manlike, but different sex ; so lovely fair,
That what seem'd fair in all the world , seem'd

now

Mean, or in her summ'd up, in her contain'd,
And in her looks ; which from that time infus'd
Sweetness into my heart, unfelt before, 475
And into all things from her air inspir'd
The spi'rit of love, and amorous delight.
She dissappear'd, and left me dark ; I wak'd
To find her, or for ever to deplore
Her loss, and other pleasures all abjure : 480
When, out of hope, behold her ! not far off,
Such as I saw her in my dream, adorn'd
With what all Earth or Heaven could bestow
To make her amiable : On she came,
Led by her heav'nly Maker, though unseen, 485
And guided by his voice, nor uniform'd
Of nuptial sanctity, and marriage-rites :
Grace was in all her steps, Heav'n in her eye,
In every gesture dignity and love !
I overjoy'd could not forbear aloud : 490

This turn hath made amends ! Thou hast fulfill'd
Thy words, Creator bounteous, and benign !
Giver of all things fair ! but fairest this
Of all thy gifts ! nor enviest. I now see
Bone of my bone, flesh of my flesh, myself 495

Before me: Woman is her name; of Man
Extracted: for this cause he shall forego
Father and mother, and to' his wife adhere;
And they shall be one flesh, one heart, one soul.

She heard me thus; and though divinely brought,
Yet innocence, and virgin-modesty, 501
Her virtue, and the conscience of her worth,
That would be woo'd, and not unsought be won;
Not obvious, not obtrusive, but retir'd,
The more desireable; or, to say all, 505
Nature herself, though pure of sinful thought,
Wrought in her so, that seeing me, she turn'd:
I follow'd her; she what was honor knew,
And with obsequious majesty approv'd
My pleaded reason. To the nuptial bow'r 510
I led her, blushing like the morn: all Heav'n,
And happy constellations, on that hour
Shed their selectest influence; the earth
Gave sign of gratulation, and each hill;
Joyous the birds; fresh gales and gentle airs 515
Whisper'd it to the woods, and from their wings
Flung rose, flung odors from the spicy shrub,
Disporting, till the amorous bird of night
Sung spousal, and bid haste the ev'ning-star,
On his hill-top to light the bridal lamp. 520

Thus I have told thee all my state, and brought
My story to the sum of earthly bliss
Which I enjoy; and must confess to find

In all things else delight indeed ; but such
As us'd or not, works in the mind no change, 525
Nor vehement desire ; these delicacies
I mean of taste, sight, smell, herbs, fruits,
and flow'rs,
Walks, and the melody of birds ; but here
Far otherwise ! transported I behold,
Transported touch : here passion first I felt, 530
Commotion strange ! in all enjoyments else
Superior, and unmov'd, here only weak
Against the charm of beauty's pow'rful glance.
Or, nature fail'd in me, and left some part
Not proof enough, such object to sustain ; 535
Or from my side subducting, took perhaps
More than enough ; at least on her bestow'd
Too much of ornament, in outward show
Elaborate, of inward less exact.
For well I understand in the prime d 540
Of nature her th' inferior ; in the mind,
And inward faculties, which most excel ;
In outward also her resembling less
His image who made both, and less expressing
The character of that dominion given 545
O'er other creatures ; yet when I approach
Her loveliness, so absolute she seems,
And in herself complete, so well to know
Her own ; that what she wills to do or say,
Seems wisest, virtuousest, discreetest, best ; 550

All higher knowledge in her presence falls
Degraded; wisdom in discourse with her
Loses discount'nanc'd, and like folly shows;
Authority and reason on her wait,
As one intended first, not after made 555
Occasionally; and to consummate all,
Greatness of mind, and nobleness, their seat
Build in her loveliest, and create an awe
About her, as a guard angelic plac'd.

To whom the Angel with contracted brow: 560
Accuse not nature, she hath done her part;
Do thou but thine; and be not diffident
Of wisdom; she deserts thee not, if thou
Dismiss not her, when most thou need'st her
nigh;

By attributing over-much to things 565
Less excellent, as thou thyself perceiv'st.
For what admir'st thou, what transports thee so?
An outside? fair, no doubt, and worthy well
Thy cherishing, thy honoring, and thy love,
Not thy subjection. Weigh with her thyself; 570
Then value: Oft-times nothing profits more
Than self-esteem; grounded on just and right
Well manag'd: of that skill the more thou know'st,
The more she will acknowledge thee her head,
And to realities yield all her shows: 575
Made so adorn for thy delight the more;
So awful, that with honor thou may'st love

Thy mate; who sees when thou art seen least
wise.

But if the sense of touch, whereby mankind
Is propagated, seem such dear delight 580
Beyond all other; think the same vouchsaf'd
To cattle, and each beast; which would not be
To them made common, and divulg'd, if aught
Therein enjoy'd were worthy to subdue
The soul of man, or passion in him move. 585
What high'er in her society thou find'st
Attractive, human, rational, love still;
In loving thou dost well, in passion not;
Wherein true love consists not; love refines
The thoughts, and heart enlarges; hath his seat 590
In reas'on, and is judicious*; is the scale
By which to heav'nly love thou may'st ascend;
Not sunk in carnal pleasure: for which cause,
Among the beasts no mate for thee was found.

To whom thus half abash'd Adam reply'd: 595
Neither her outside form'd so fair, nor aught
In procreation common to all kinds,
(Though higher of the genial bed by far*,
And with mysterious reverence I deem,)
So much delights me, as those graceful acts, 600
Those thousand decencies that daily flow
From all her words and actions mix'd with love,
And sweet compliance, which declare unfeign'd
Union of mind, or in us both one soul;

Harmony to behold in wedded pair! 605
More grateful than harmonious sound to th' ear.
Yet these subject not: I to thee disclose
What inward thence I feel; not therefore foil'd,
Who meet with various objects, from the sense
Variously representing; yet still free, 610
Approve the best, and follow what I approve.
To love thou blam'st me not; for love, thou say'st,
Leads up to Heav'n; is both the way and guide:
Bear with me then, if lawful what I ask:
Love not the heav'nly Spi'rits? and how their
love 615

Express they? by looks only? or, do they mix,
Irradiance? virtual, or immediate, touch?

To whom the Angel, with a smile that glow'd,
Celestial rosy-red, love's proper hue,
Answer'd: Let it suffice thee that thou know'st 620
Us happy', and without love no happiness.
Whatever pure thou in the body' enjoy'st,
(And pure thou wert created,) we enjoy
In eminence, and obstacle find none
Of membrane, joint, or limb, exclusive bars; 625
Easier than air with air, if Spi'rits embrace,
Total they mix; union of pure with pure
Desiring; nor restrain'd conveyance need,
As flesh to mix with flesh, or soul with soul.
But I can now no more: the parting sun 630
Beyond the Earth's green Cape, and verdant
Isles

Hesperian sets, my signal to depart.
Be strong, live happy, and love! but first of all,
HIM, whom to love is to obey, and keep
His great command: take heed lest passion sway 635
Thy judgment to do aught, which else free will
Would not admit: thine, and of all thy sons,
The weal or woe in thee is plac'd; beware!
I in thy persevering shall rejoice,
And all the Bless'd. Stand fast! to stand, or
fall, 640

Free in thine own arbitrement it lies:
Perfect within, no outward aid require:
And all temptation to transgress repel.

So saying, he arose; whom Adam thus
Follow'd with benediction. Since to part! 645
Go heav'nly guest, ethereal Messenger,
Sent from whose sov'reign goodness I adore!
Gentle to me, and affable, hath been
Thy condescension, and shall be' honor'd ever
With grateful memory: thou to mankind 650
Be good and friendly still, and oft return.

So parted they; the Angel up to Heav'n
From the thick shade, and Adam to his bow'r.

END OF BOOK EIGHT.

THE ARGUMENT OF BOOK IX.

SATAN, having compassed the earth, with meditated guile returns as a mist by night into Paradise, and enters into the Serpent sleeping. Adam and Eve in the morning go forth to their labors; which Eve proposes to divide in several places, each laboring apart: Adam consents not, alledging the danger, lest that enemy, of whom they were forewarned, should attempt her found alone: Eve, loath to be thought not circumspect or firm enough, urges her going apart, the rather desirous to make trial of her strength; Adam at last yields. The Serpent finds her alone; his subtle approach, first gazing, then speaking, with much flattery extolling Eve above all other creatures. Eve, wondering to hear the Serpent speak, asks how he attained to human speech, and such understanding, not till now; the Serpent answers, that by tasting of a certain tree in the garden he attained both to speech and reason, till then

void of both: Eve requires him to bring her to that tree, and finds it to be the Tree of Knowledge forbidden: The Serpent now grown bolder with many wiles and arguments induces her at length to eat; she, pleased with the taste, deliberates a while whether to impart thereof to Adam or not; at last brings him of the fruit, relates what persuaded her to eat thereof: Adam, at first amazed, but perceiving her lost, resolves through vehemence of love to perish with her; and, extenuating the trespass, eats also of the fruit: The effects thereof in them both; they seek to cover their nakedness; then fall to variance, and accusation of one another.

PARADISE LOST.

BOOK IX.

NO more of talk, where God, or Angel-guest *
With Man, as with his friend, familiar us'd
To sit indulgent, and with him partake
Rural repast; permitting him the while
Venial discourse unblam'd. I now must change 5
Those notes to tragic, foul distrust, and breach
Disloyal on the part of Man; revolt,
And disobedience; on the part of Heav'n
Now alienated! distance, and distaste,
Anger and just rebuke, and judgment giv'n, 10
That brought into his world a world of woe;
Sin, and her shadow Death, and Misery
Death's harbinger: Sad task, yet argument
Not less, but more heroic than the wrath
Of stern Achilles * on his foe pursu'd 15
Thrice fugitive about Troy * wall; or rage
Of Turnus * for Lavinia disespous'd;
Or Neptune's * ire, or Juno's, that so long

Perplex'd the Greek, and Cytherea's Son;
If answerable style I can obtain 20
Of my celestial patroness, who deigns
Her nightly visitation unimplor'd,
And dictates to me slumb'ring, or inspires
Easy my unpremeditated verse:
Since first the subject for heroic song 25
Pleas'd me, long choosing, and beginning late;
Not sedulous by nature to indite
Wars, hitherto the only argument
Heroic deem'd; chief mast'ry to dissect
With long and tedious havock fabled knights 30
In battles feign'd; the better fortitude
Of patience, and heroic martyrdom
Unsung; or to describe races and games,
Or tilting* furniture, emblazon'd shields,
Impresses quaint, caparisons, and steeds; 35
Bases, and tinsel trappings, gorgeous knights
At joust and tournament*; then marshall'd feast
Serv'd up in hall, with sewers, and seneshals:
The skill of artifice or office mean!
Not that which justly gives heroic name 40
To person, or to poem. Me, of these
Nor skill'd nor studious, higher argument
Remains; sufficient of itself to raise
That name, unless an age too late, or cold
Climate, or years, damp my intended wing 45

Depress'd ; and much they may, if all be mine,
Not hers who brings it nightly to my ear.

The sun was sunk, and after him the star
Of Hesperus, whose office is to bring
Twilight upon the earth, short arbiter 50
'Twixt day and night ; and now from end to end
Night's hemisphere had veil'd th' horizon round :
When Satan, who late fled before the threats
Of Gabriel out of Eden, now improv'd
In meditated fraud, and malice, bent 55
On Man's destruction, maugre what might hap
Of heavier on himself, fearless return'd.
By night he fled, and at midnight return'd
From compassing the earth ; cautious of day,
Since Uriel, regent of the sun, descry'd 60
His entrance, and forewarn'd the Cherubim,
That kept their watch ; thence full of anguish
driv'n,

The space of sev'n continu'd nights he rode *
With darkness ; thrice the equinoctial line
He circled ; four times cross'd the car of night 65
From pole to pole, traversing each colùre :
On th' eighth return'd ; and, on the coast avers e
From entrance, or Cherubic watch, by stealth
Found unsuspected way. There was a place,
Now not, though sin, not time, first wrought t
the change, 70

Where Tigris*, at the foot of Paradise,

Into a gulf shot under ground, till part
Rose up a fountain by the Tree of Life.
In with the river sunk, and with it rose
Satan, involv'd in rising mist; then sought 75
Where to lie hid; sea he had search'd, and land,
From Eden over Pontus, and the pool
Meotis*, up beyond the river Ob*:
Downward as far antarctic; and in length,
West from Orontes, to the ocean barr'd 80
At Darien*: thence the land where flows
Ganges and Indus. Thus the orb he roam'd
With narrow search; and with inspection deep
Consider'd ev'ry creature, which of all
Most opportune might serve his wiles; and found
The Serpent subtlest beast of all the field. 86
Him after long debate, irresolute
Of thoughts revolv'd, his final sentence chose
Fit vessel, fittest imp of fraud, in whom
To enter, and his dark suggestions hide 90
From sharpest sight: for, in the wily snake,
Whatever sleights, none would suspicious mark,
As from his wit, and native subtlety
Proceeding; which in other beasts observ'd,
Doubt might beget of diabolic pow'r 95
Active within beyond the sense of brute.
Thus he resolv'd, but first from inward grief
His bursting passion into plaints thus pour'd:
O Earth! how like to Heav'n! if not preferr'd

More justly, seat worthier of Gods, as built 100
With second thoughts, reforming what was old!
For what God after better, worse would build?
Terrestrial Heav'n, danc'd round by other Heav'ns
That shine, yet bear their bright officious lamps,
Light above light, for thee alone, as seems, 105
In thee concent'ring all their precious beams
Of sacred influence! As God in Heav'n
Is centre, yet extends to all; so thou
Cent'ring, receiv'st from all those orbs: in thee,
Not in themselves, all their known virtue' appears
Productive in herb, plant and nobler birth 111
Of creatures animate with gradual life,
Of growth, sense, reason, all summ'd up in
Man!

With what delight could I have walk'd thee
round,

If I could joy in aught; sweet interchange 115
Of hill, and valley, rivers, woods, and plains,
Now land, now sea, and shores with forest
crown'd,

Rocks, dens, and caves! But I in none of these
Find place or refuge; and the more I see
Pleasures about me, so much more I feel 120
Torment within me', as from the hateful siege
Of contraries; all good to me becomes
Bane; and in Heav'n much worse would be
my state.

But neither here seek I, no nor in Heav'n
To dwell, unless by mast'ring Heav'n's Supreme;
Nor hope to be myself less miserable 126
By what I seek, but others to make such
As I, though thereby worse to me redound:
For only in destroying I find ease
To my relentless thoughts; and him destroy'd,
Or won to what may work his utter loss, 131
For whom all this was made; all this will soon
Follow, as to him link'd in weal or woe;
In woe then! that destruction wide may range.
To me shall be the glory sole among 135
Th' infernal Pow'rs, in one day to have marr'd
What he Almighty styl'd, six nights and days,
Continu'd making; and, who knows how long
Before had been contriving? though perhaps
Not longer than since I, in one night, freed 140
From servitude inglorious well nigh half
Th' angelic name, and thinner left the throng
Of his adorers. He, to be aveng'd,
And to repair his numbers thus impair'd,
Whether such virtue spent of old now fail'd 145
More Angels to create, if they at least
Are his created, or, to spite us more,
Determin'd to advance into our room
A creature form'd of Earth, and him endow,
Exalted from so base original! 150
With heav'nly spoils; our spoils. What he
decreed,

He' effected; Man he made, and for him built
Magnificent this world, and Earth his seat,
Him lord pronounc'd; and, O indignity!
Subjected to his service Angel-wings, 155
And flaming ministers to watch and tend
Their earthly charge. Of these the vigilance
I dread; and to elude, thus wrapt in mist
Of midnight-vapor glide obscure, and pry
In ev'ry bush and brake, where hap may find 160
The serpent sleeping; in whose mazy folds
To hide me, and the dark intent I bring.
O foul descent! that I, who erst contended
With Gods to sit the high'est, am now constrain'd
Into a beast; and mix'd with bestial slime, 165
This essence to incarnate and imbrute,
That to the height of Deity aspir'd!
But, what will not ambition, and revenge
Descend to? Who aspires, must down as low
As high he soar'd, obnoxious, first or last, 170
To basest things. Revenge, at first though sweet,
Bitter ere long, back on itself recoils:
Let it; I reck not, so it light well aim'd!
Since higher I fall short, on him who next
Provokes my envy, this new favorite 175
Of Heav'n, this man of clay, son of despite,
Whom, us the more to spite, his Maker rais'd
From dust: spite then with spite is best repaid.
So saying, through each thicket, dank or dry,

Like a black mist low creeping, he held on 180
 His midnight search, where soonest he might find
 The serpent: him fast sleeping soon he found
 In labyrinth of many a round self-roll'd,
 His head the midst, well stor'd with subtle wiles:
 Not yet in horrid shade or dismal den, 185
 Nor nocent yet; but on the grassy herb,
 Fearless unfear'd he slept. In at his mouth
 The Devil enter'd, and his brutal sense,
 In heart or head, possessing, soon inspir'd
 With act intelligent; but his sleep 190
 Disturb'd not, waiting close th' approach of
 morn.

Now, when as sacred light began to dawn*
 In Eden on the humid flow'rs, that breath'd
 Their morning-incense, when all things that
 breathe,

From th' Earth's great altar send up silent praise
 To the Creator, and his nostrills fill 196
 With grateful smell, forth came the human pair,
 And join'd their vocal worship to the choir
 Of creatures wanting voice; that done, partake
 The season, prime for sweetest scents and airs: 200
 Then commune how that day they best may ply
 Their growing work; for much their work out-
 grew

The hands dispatch of two gard'ning so wide.
 And Eve first to her husband thus began:

Adam! well may we labor still to dress 205
This garden, still to tend plant, herb, and flow'r,
Our pleasant task enjoin'd; but till more hands
Aid us, the work under our labor grows,
Luxurious, by restraint; what we by day
Lop overgrown, or prune, or prop, or bind, 210
One night or two with wanton growth derides,
Tending to wild. Thou therefore now advise,
Or bear what to my mind first thoughts present:
Let us divide our labors; thou where choice
Leads thee, or where most needs; whether to
wind 215

The woodbine round this arbour, or direct
The clasping ivy where to climb; while I
In yonder spring of roses intermix'd
With myrtle, find what to redress till noon:
For while so near each other thus all day 220
Our task we choose, what wonder if so near
Looks intervene, and smiles, or object new
Casual discourse draw on, which intermits
Our day's work; brought to little, though begun
Early, and th' hour of supper comes unearn'd. 225

To whom mild answer Adam thus return'd:
Sole Eve, associate sole, to me beyond
Compare, above all living creatures dear!
Well hast thou motion'd, well thy thoughts em-
ploy'd

How we might best fulfil the work which here 230

God hath assign'd us ; nor of me shalt pass
Unprais'd : for nothing lovelier can be found
In woman, than to study household good ;
And good works in her husband to promote.
Yet not so strictly hath our Lord impos'd 235
Labor, as to debar us when we need
Refreshment, whether food, or talk between,
Food of the mind, or this sweet intercourse
Of looks and smiles ; for smiles from reason flow,
To brute deny'd, and are of love the food ; 240
Love, not the lowest end of human life.
For, not to irksome toil, but to delight.
He made us, and delight to reason join'd.
These paths, and bow'rs doubt not but our joint
 hands

Will keep from wilderness with ease, as wide 245
As we need walk ; till younger hands ere long
Assist us. But, if much converse perhaps
Thee satiate, to short absence I could yield :
For solitude sometimes is best society,
And short retirement urges sweet return. 250
But other doubt possesses me, lest harm
Befall thee sever'd from me ; for thou know'st
What hath been warn'd us ; what malicious foe
Envy'ing our happiness, and of his own
Despairing, seeks to work us woe and shame, 255
By sly assault : and somewhere nigh at hand
Watches, no doubt, with greedy hope to find.

His wish and best advantage, us asunder:
Hopeless to circumvent us join'd, where each
To other speedy aid might lead at need: 260
Whether his first design be to withdraw
Our fealty from God, or to disturb
Conjugal love; than which perhaps no bliss
Enjoy'd by us excites his envy more;
Or this, or worse, leave not the faithful side 265
That gave thee be'ing, still shades thee, and
protects.

The wife, where danger or dishonor lurks,
Safest, and seemliest by her husband stays,
Who guards her, or with her the worst endures.

To whom the virgin-majesty of Eve, 270
As one who loves, and some unkindness meets,
With sweet austere composure thus reply'd:

Offspring of Heav'n and Earth, and all Earth's
Lord!

That such an enemy we have, who seeks
Our ruin, both by thee inform'd I learn, 275
And from the parting Angel overheard,
As in a shady nook I stood behind,
Just then return'd at shut of ev'ning flow'rs.
But that thou shouldst my firmness therefore
doubt

To God or thee, because we have a foe 280
May tempt it, I expected not to hear.
His violence thou fear'st not, being such

As we, not capable of death or pain,
Can either not receive, or can repel.

His fraud is then thy fear; which plain infers 285

Thy equal fear, that my firm faith and love

Can by his fraud be shaken or seduc'd:

Thoughts! which how found they harbour in thy
breast,

Adam! misthought of her to thee so dear?

To whom with healing words Adam reply'd:

Daughter of God and Man, immortal Eve! 291

For such thou art, from sin and blame entire:

Not diffident of thee do I dissuade

Thy absence from my sight; but to avoid

Th' attempt itself, intended by our foe. 295

For he who tempts, though' in vain, at least
asperses

The tempted with dishonor foul; suppos'd

Not incorruptible of faith, not proof

Against temptation: thou thyself with scorn

And anger wouldst resent the offer'd wrong, 300

Though ineffectual found: misdeem not then,

If such affront I labor to avert

From thee alone, which on us both at once

The enemy, though bold, will hardly dare,

Or daring, first on me th' assault shall light. 305

Nor thou his malice and false guile contemn;

Subtle he needs must be, who could seduce

Angels: nor think superfluous others' aid.

I from the influence of thy looks receive
Access in every virtue, in thy sight 310
More wise, more watchful, stronger, if need were
Of outward strength; while shame, thou looking on,
Shame to be overcome, or over-reach'd,
Would utmost vigor raise, and rais'd unite.
Why shouldst not thou like sense within thee
feed 315

When I am present, and thy trial choose
With me, best witness of thy virtue try'd?
So spake domestic Adam in his care
And matrimonial love: but Eve, who thought
Less attributed to her faith sincere, 320
Thus her reply with accent sweet renew'd:

If this be our condition, thus to dwell
In narrow circuit, straighten'd by a foe,
Subtle or violent, we not endu'd
Single with like defence, wherever met; 325
How are we happy, still in fear of harm?
But harm precedes not sin: only our foe
Tempting affronts us with his foul esteem
Of our integrity: his foul esteem
Sticks no dishonor on our front, but turns 330
Foul on himself; then wherefore shunn'd or fear'd
By us? who rather double honor gain
From him surmise prov'd false: find peace within,
Favor from Heav'n, our witness, from th' event.
And what is faith, love, virtue, unassay'd 335

Alone, without exterior help sustain'd?
Let us not then suspect our happy state
Left so imperfect by the Maker wise,
As not secure to single or combin'd:
Frail is our happiness, if this be so, 340
And Eden were no Eden, thus expos'd.

To whom thus Adam fervently reply'd:
O Woman! best are all things as the will
Of God ordain'd them: his creating hand
Nothing imperfect or deficient left 345
Of all that he created; much less Man,
Or aught that might his happy state secure,
Secure from outward force; within himself
The danger lies, yet lies within his pow'r:
Against his will he can receive no harm. 350
But God left free the will; for what obeys
Reason, is free; and reason he made right:
But bid her well beware, and still erect;
Lest by some fair appearing good surpris'd,
She dictate false, and misinform the will 355
To do what God expressly hath forbid.
Not then mistrust, but tender love, enjoins,
That I should mind thee oft, and mind thou me!
Firm we subsist, yet possible to swerve;
Since reason not impossibly may meet 360
Some specious object, by the foe suborn'd;
And fall into deception unaware,
Not keeping strictest watch, as she was warn'd.

Seek not temptation then, which to avoid
Were better, and most likely if from me 365
Thou sever not; trial will come unsought.
Wouldst thou approve thy constancy, approve
First thy obedience; th' other who can know,
Not seeing thee attempted? who attest?
But if thou think, trial unsought may find 370
Us both securer than thus warn'd thou seem'st,
Go! for thy stay, not free, absents thee more;
Go in thy native innocence! rely
On what thou hast of virtue; summon all!
For God tow'ards thee hath done his part, do
thine. 375

So spake the patriarch of mankind; but Eve
Persisted, yet submiss, though last, reply'd:

With thy permission then, and thus forewarn'd,
Chiefly by what thy own reasoning words
Touch'd only; that our trial, when least sought,
May find us both perhaps far less prepar'd, 381
The willinger I go; nor much expect
A foe so proud will first the weaker seek;
So bent, the more shall shame him his repulse.

Thus saying, from her husband's hand her
hand 385

Soft she withdrew; and like a Wood-Nymph
light

Oread, or Dryad, or of Delia's* train,
Betook her to the groves: but Delia's self

In gate surpass'd, and Goddess-like deport;
Though not, as she, with bow and quiver arm'd,
But with such gard'ning tools as art, yet rude, 391
Guiltless of fire had form'd, or Angels brought.
To Pales, or Pomona, thus adorn'd,
Likest she seem'd, Pomona, when she fled
Vertumnus*, or to Ceres in her prime, 395
Yet virgin of Proserpina from Jove.
Her long with ardent look his eye pursu'd
Delighted, but desiring more her stay.
Oft he to her his charge of quick return
Repeated; she to him as oft engag'd 400
To be return'd by noon amid the bow'r,
And all things in best order to invite
Noontide repast, or afternoon's repose.
O much deceiv'd, much failing, hapless Eve!
Of thy presum'd return! event perverse! 405
Thou never from that hour in Paradise
Found'st either sweet repast, or sound repose!
Such ambush, hid among sweet flow'rs and shades,
Waited with hellish rancor imminent
To intercept thy way, or send thee back 410
Despoil'd of innocence, of faith, of bliss!
For now, and since first break of dawn, the Fiend,
Mere serpent in appearance, forth was come,
And on his quest, where likeliest he might find
The only two of mankind, but in them 415
The whole included race, his purpos'd prey.

In bow'r and field he sought, where any tuft
Of grove or garden-plot more pleasant lay,
Their tendence, or plantation for delight;
By fountain or by shady rivulet 420
He sought them both, but wish'd his hap might
find

Eve separate; he wish'd, but not with hope
Of what so seldom chanc'd; when to his wish,
Beyond his hope, Eve separate he spies,
Veil'd in a cloud of fragrance, where she stood,
Half-spy'd, so thick the roses bushing round 426
About her glow'd; oft stooping to support
Each flow'r of slender stalk, whose head though
gay

Carnation, purple', azure, or speck'd with gold,
Hung drooping unsustain'd: them she upstays 430
Gently with myrtle band; mindless the while
Herself, though fairest unsupported flow'r,
From her best prop so far, and storm so nigh!
Nearer he drew, and many a walk travers'd
Of stateliest covert, cedar, pine, or palm; 435
Then voluble and bold; now hid, now seen
Among thick-woven arborets and flow'rs,
Imborder'd on each bank, the hand of Eve:
Spot more delicious than those gardens feign'd
Or of reviv'd Adonis; or renown'd 440
Alcinous*, host of old Laertes' son;
Or that, not mystic, where the sapient king

Held dalliance with his fair Egyptian spouse.
Much he the place admir'd, the person more:
As one who long in populous city pent, 445
Where houses thick and sewers annoy the air,
Forth issuing on a summer's morn, to breathe
Among the pleasant villages and farms
Adjoin'd, from each thing met conceives delight;
The smell of grain, or tedded grass, or kine, 450
Or dairy', each rural sight, each rural sound;
If chance, with nymph-like step, fair virgin pass,
What pleasing seem'd, for her now pleases more,
She most, and in her look sums all delight;
Such pleasure took the Serpent to behold 455
This flow'ry plat, the sweet recess of Eve
Thus early, thus alone: her heav'nly form
Angelic, but more soft, and feminine,
Her graceful innocence, her ev'ry air
Of gesture, or least action, over-aw'd 460
His malice, and with rapine sweet bereav'd
His fierceness of the fierce intent it brought:
That space the Evil one abstracted stood
From his own ev'il, and for the time remain'd
Stupidly good, of enmity disarm'd, 465
Of guile, of hate, of envy, of revenge;
But the hot Hell that always in him burns,
Though in mid Heav'n, soon ended his delight;
And tortures him now more, the more he sees
Of pleasure not for him ordain'd; then soon 470

Fierce hate he recollects, and all his thoughts
Of mischief, gratulating, thus excites:

Thoughts, whither have ye led me! with what
sweet

Compulsion thus transported, to forget
What hither brought us! hate, not love, nor
hope 475

Of Paradise for Hell, hope here to taste
Of pleasure, but all pleasure to destroy,
Save what is in destroying; other joy
To me is lost! Then, let me not let pass
Occasion which now smiles. Behold alone 480
The woman, opportune to all attempts!
Her husband, for I view far round, not nigh,
Whose higher intellectual more I shun,
And strength, of courage haughty, and of limb
Heroic built, though of terrestrial mould; 485
Foe not formidable! exempt from wound;
I not; so much hath Hell debas'd, and pain
Infeebled me to what I was in Heav'n.
She fair, divinely fair! fit love for Gods!
Not terrible; though terror be in love 490
And beauty, not approach'd by stronger hate*;
Hate stronger, under show of love well feign'd;
The way which to her ruin now I tend.

So spake the enemy' of mankind, inclos'd
In serpent, inmate bad! and toward Eve 495
Address'd his way: not with indented wave,

Prone on the ground, as since; but on his rear,
Circular base of rising folds, that tower'd
Fold above fold, a surging maze! his head
Crested aloft, and carbuncle his eyes; 500
With burnish'd neck of verdant gold, erect
Amidst his circling spires, that on the grass
Floted redundant: pleasing was his shape,
And lovely! never since of serpent-kind
Lovelier; not those that in Illyria chang'd 505
Hermione* and Cadmus*, or the God
In Epidaurus*; nor to which transform'd
Ammonian Jove*, or Capitoline* was seen;
He with Olympias*, this with her who bore
Scipio* the height of Rome*. With tract oblique
At first, as one who sought access, but fear'd 511
To interrupt, sidelong he works his way.
As when a ship by skilful steersman wrought
Nigh river's mouth or foreland, where the wind
Veers oft, as oft so steers, and shifts her sail: 515
So varied he, and of his tortuous train
Curl'd many a wanton wreath in sight of Eve,
To lure her eye. She busied, heard the sound
Of rusling leaves; but minded not, as us'd
To such disport before her through the field, 520
From every beast, more duteous at her call,
Than at Circean call the herd disguis'd.
He bolder now, uncall'd before her stood,
But as in gaze admiring: oft he bow'd

His turret crest, and sleek enamell'd neck, 525
Fawning, and lick'd the ground whereon she
trod.

His gentle dumb expression turn'd at length
The Eye of Eve to mark his play; he glad
Of her attention gain'd, with serpent tongue
Organic, or impulse of vocal air, 530
His fraudulent temptation thus began* :

Wonder not, sov'reign Mistress, if perhaps
Thou canst, who art sole wonder; much less
arm

Thy looks, the heav'n of mildness, with disdain
Displeas'd that I approach thee thus, and gaze 535
Insatiate; I thus single; nor have fear'd
Thy awful brow, more awful thus retir'd.
Fairest resemblance of thy Maker fair!

Thee all things living gaze on, all things thine
By gift, and thy celestial beauty' adore, 540
With ravishment beheld, there best beheld
Where universally admir'd; but here
In this inclosure wild; these beasts among,
Beholders rude, and shallow to discern
Half what in thee is fair, one man except, 545
Who sees thee? (and what is one?) who shouldst
be seen

A Goddess among Gods, ador'd and serv'd
By Angels numberless, thy daily train.

So glaz'd the Tempter, and his proem tun'd;

Into the heart of Eve his words made way, 550
Though at the voice much marvelling; at length
Not unamaz'd she thus in answer spake:

What may this mean? language of man pro-
nounc'd

By tongue of brute, and human sense express'd?
The first at least of these I thought deny'd 555
To beasts, whom God on their creation-day
Created mute to all articulate sound:

The latter I demur; for in their looks
Much reas'on, and in their actions, oft appears.
Thee, Serpent, subtlest beast of all the field 560
I knew, but not with human voice endu'd;
Redouble then this miracle, and say,
How cam'st thou speakable of mute, and how
To me so friendly grown above the rest
Of brutal kind, that daily are in sight: 565
Say, for such wonder claims attention due.

To whom the guileful Tempter thus reply'd:
Empress of this fair world, resplendent Eve,
Easy it is to me to tell thee all
What thou command'st, and right thou shouldst
be' obey'd: 570

I was at first as other beasts that graze
The trodden herb, of abject thoughts and low,
As was my food; nor aught but food discern'd
Or sex, and apprehended nothing high:
Till on a day roving the field, I chanc'd 575

A goodly tree far distant to behold,
Loaden with fruit of fairest colors mix'd,
Ruddy and gold: I nearer drew to gaze;
When from the boughs a savoury odor blown,
Grateful to appetite, more pleas'd my sense 580
Than smell of sweetest fennel, or the teats
Of ewe or goat, dropping with milk at ev'n,
Unsuck'd of lamb or kid that tend tkeir play.
To satisfy the sharp desire I had
Of tasting those fair apples, I resolv'd 585
Not to defer; hunger and thirst at once,
Pow'rful persuaders, quicken'd at the scent
Of that alluring fruit, urg'd me so keen.
About the mossy trunk I wound me soon; 589
For high from ground the branches would require
Thy utmost reach, or Adam's: Round the tree
All other beasts that saw, with like desire
Longing aud envying stood, but could not reach.
Amid the tree now got, where plenty hung
Tempting so nigh, to pluck and eat my fill 595
I spar'd not; for such pleasure till that hour
At feed or fountain never had I found.
Sated at length, ere long I might perceive
Strange alteration in me, to degree
Of reason in my inward pow'rs, and speech 600
Wanted not long, though to this shape retain'd.
Thenceforth to speculations high or deep
I turn'd my thoughts; and, with capacious mind,

Consider'd all things visible in Heav'n,
Or Earth, or middle, all things fair and good;
But all that fair and good in thy divine 606
Semblance, and in thy beauty's heav'nly ray,
United I beheld; no fair to thine
Equivalent or second, which compell'd
Me thus, though importune perhaps, to come 610
And gaze, and worship thee, of right declar'd
Sov'reign of creatures, universal Dame.

So talk'd the spirited sly Snake; and Eve
Yet more amaz'd, unwary thus reply'd:

Serpent, thy overpraising leaves in doubt 615
The virtue of that fruit, in thee first prov'd.
But say, where grows the tree, from hence how
far?

For many are the trees of God that grow
In Paradise, and various, yet unknown
To us; in such abundance lies our choice, 620
As leaves a greater store of fruit untouch'd,
Still hanging incorruptible, till men
Grow up to their provision, and more hands
Help to disburden Nature of her birth.

To whom the wily Adder, blithe and glad: 625
Empress! the way is ready, and not long;
Beyond a row of myrtles, on a flat,
Fast by a fountain, one small thicket past
Of blowing myrrh and balm: if thou accept
My conduct, I can bring thee thither soon. 630

Lead then, said Eve. He leading swiftly roll'd
In tangles, and made intricate seem strait,
To mischief swift. Hope elevates, and joy
Brightens his crest; as when a wand'ring fire,
Compact of unctuous vapor, which the night 635
Condenses, and the cold environs round,
Kindled through agitation to a flame,
Which oft, they say, some evil Sp:rit attends,
Hovering, and blazing with delusive light,
Misleads th' amaz'd night-wand'rer from his
way*, 640

To bogs and mires, and oft through pond or
pool,

There swallow'd up and lost, from succour far.
So glister'd the dire snake, and into fraud
Led Eve, our credulous mother, to the tree
Of prohibition, root of all our woe; 645
Which when she saw, thus to her guide she
spake:

Serpent, we might have spar'd our coming
hither,

Fruitless to me, though fruit be here to' excess;
The credit of whose virtue rest with thee,
Wondrous indeed, if cause of such effects. 650
But of this tree we may not taste nor touch;
God so commanded and left that command
Sole daughter of his voice; the rest, we live
Law to ourselves, our reason is our law.

To whom the Tempter guilefully reply'd: 655
Indeed? hath God then said that of the fruit
Of all these garden trees ye shall not eat,
Yet lords declar'd of all in earth or air?

To whom thus Eve yet sinless: Of the fruit
Of each tree in the garden we may eat; 660
But of the fruit of this fair tree amidst
The garden, God hath said, Ye shall not eat
Thereof, nor shall ye touch it, lest ye die.

She scarce had said, though brief, when now
more bold

The Tempter, but with show of zeal and love 665
To Man, and indignation at his wrong,
New part puts on; and as to passion mov'd,
Fluctuates disturb'd, yet comely, and in act
Rais'd, as of some great matter to begin.

As when of old some orator renown'd 670
In Athens* or free Rome, where eloquence
Flourish'd, since mute, to some great cause address'd
Stood in himself collected, while each part,
Motion, each act won audience, ere the tongue,
Sometimes in height began, as no delay 675
Of preface brooking through his zeal of right:
So standing, moving, or to height up-grown,
The Tempter all impassion'd thus began:

O sacred, wise, and wisdom-giving Plant,
Mother of science, now I feel thy pow'r 680
Within me clear, not only to discern

Things in their causes, but to trace the ways
Of highest agents, deem'd however wise.
Queen of this universe! do not believe
Those rigid threats of death; ye shall not die: 685
How should ye? by the fruit? it gives you life
To knowledge; by the threat'ner? look on me,
Me who have touch'd and tasted, yet both live,
And life more perfect have attain'd than fate
Meant me, by vent'ring higher than my lot. 690
Shall that be shut to Man, which to the Beast
Is open? or will God incense his ire
For such a petty trespass, and not praise
Rather your dauntless virtue, whom the pain
Of death denounc'd, whatever thing death be, 695
Deterr'd not from atchieving what might lead
To happier life, knowledge of good and evil?
Of good, how just? of evil, if what is evil
Be real, why not known, since easier shunn'd?
God therefore cannot hurt ye, and be just: 700
Not just, not God: not fear'd then, nor obey'd:
Your fear itself of death removes the fear.
Why then was this forbid? Why, but to awe;
Why, but to keep ye low, and ignorant,
His worshippers: He knows that in the day 705
Ye eat thereof, your eyes, that seem so clear,
Yet are but dim, shall perfectly be then
Open'd and clear'd, and ye shall be as Gods,
Knowing both good and evil as they know.

That ye shall be as Gods, since I as Man, 710
Internal Man, is but proportion meet;
I of brute, human; ye of human, Gods.
So ye shall die perhaps, by putting off
Human, to put on Gods; death to be wish'd,
Though threaten'd, which no worse than this
can bring. 715

And what are Gods that Man may not become
As they, participating God-like food?
The Gods are first, and that advantage use
On our belief, that all from them proceeds:
I question it; for this fair Earth I see, 720
Warm'd by the sun, producing every kind,
Them nothing: if they all things, who inclos'd
Knowledge of good and evil in this tree,
That whoso eats thereof, forthwith attains
Wisdom without their leave? and wherein lies 725
Th' offence, that Man should thus attain to know?
What can your knowledge hurt him, or this tree
Impart against his will, if all be his?
Or is it envy? and can envy dwell
In heav'nly breasts? these, these, and many
more 730

Causes, import your need of this fair fruit.
Goddess humane, reach then, and freely taste.

He ended; and his words, replete with guile,
Into her heart too easy entrance won:

Fix'd on the fruit she gaz'd, which to behold 735

Might tempt alone; and in her ears the sound
Yet rung of his persuasive words, impregn'd
With reason, to her seeming, and with truth;
Meanwhile the hour of noon drew on, and wak'd
An eager appetite, rais'd by the smell 740
So savoury of that fruit, which with desire,
Inclinable now grown to touch or taste,
Solicited her longing eye: yet first
Pausing a while, thus to herself she mus'd:

Great are thy virtues, doubtless, best of fruits, 745
Though kept from Man, and worthy to be admir'd;
Whose taste, too long forborn, at first assay
Gave elocution to the mute, and taught
The tongue not made for speech to speak thy
praise:

Thy praise he also who forbids thy use, 750
Conceals not from us, naming thee the tree
Of knowledge, knowledge both of good and evil;
Forbids us then to taste; but his forbidding
Commends thee more, while it infers the good
By thee communicated, and our want: 755

For good unknown, sure is not had; or had,
And yet unknown, is as not had at all.

In plain then, what forbids he but to know,
Forbids us good, forbids us to be wise?

Such prohibitions bind not. But if death 760
Binds us with a'ter-bands, what profits then
Our inward freedom? In the day we eat

Of this fair fruit, our doom is, we shall die.
How dies the Serpent? He hath eat'n and lives,
And knows, and speaks, and reasons, and dis-
cerns, 765

Irrational till then. For us alone
Was death invented? or to us deny'd
This intellectual food, for beasts reserv'd?
For beasts it seems: yet that one beast which
first

Hath tasted, envies not, but brings with joy 770
The good befall'n him, author unsuspect,
Friendly to man, far from deceit or guile.
What fear I then, rather what know to fear
Under this ignorance of good and evil,
Of God or death, of law or penalty? 775

Here grows the cure of all, this fruit divine,
Fair to the eye, inviting to the taste,
Of virtue to make wise: what hinders then
To reach, and feed at once both body' and mind?

So saying, her rash hand in evil hour 780
Forth reaching to the fruit, she pluck'd, she ate:
Earth felt the wound; and Nature from her seat,
Sighing through all her works, gave signs of woe,
That all was lost. Back to the thicket slunk
The guilty Serpent: and well might; for Eve 785
Intent now wholly on her taste, nought else
Regarded, such delight till then, as seem'd,
In fruit she never tasted, whether true

Or fancy'd so, through expectation high
Of knowledge; nor was Godhead from her thought.
Greedily she ingorg'd without restraint, 791
And knew not eating death. Sate at length,
And heighten'd as with wine, jocund and boon,
Thus to herself she pleasingly began :

Of sov'reign, virtuous, precious of all trees 795
In Paradise, of operation bless'd
To sapience, hitherto obscur'd, infam'd,
And thy fair fruit let hang, as to no end
Created; but henceforth my early care,
Not without song, each morning, and due praise,
Shall tend thee, and the fertile burden ease 801
Of thy full branches, offer'd free to all;
Till dieted by thee I grow mature
In knowledge, as the Gods, who all things know:
Though others envy what they cannot give; 805
For had the gift been theirs, it had not here
Thus grown. Experience, next to thee I owe,
Best guide: not following thee, I had remain'd
In ignorance; thou open'st wisdom's way,
And giv'st access, though secret she retire. 810
And I perhaps am secret; Heav'n is high,
High, and remote to see from thence distinct
Each thing on Earth; and other care perhaps
May have diverted from continual watch
Our great forbidd'ring, safe with all his spies 815
About him. But to Adam in what sort

Shall I appear? shall I to him make known
As yet my change, and give him to partake
Full happiness with me; or rather not,
But keep the odds of knowledge in my pow'r 820
Without copartner? so to add what wants
In female sex, the more to draw his love,
And render me more equal, and perhaps*,
A thing not undesirable, sometime
Superior; for inferior who is free? 825
This may be well. But what if God have seen,
And death ensue? then I shall be no more,
And Adam wedded to another Eve,
Shall live with her enjoying, I extinct;
A death to think. Confirm'd then I resolve, 830
Adam shall share with me in bliss or woe:
So dear I love him, that with him all deaths
I could endure, without him live no life.

So saying, from the tree her steps she turn'd,
But first low reverence done, as to the Pow'r 835
That dwelt within, whose presence had infus'd
Into the plant sciential sap, deriv'd
From nectar, drink of Gods. Adam the while,
Waiting desirous her return, had wove
Of choicest flow'rs a garland to adorn 840
Her tresses, and her rural labors crown,
As reapers oft are wont their harvest-queen.
Great joy he promis'd to his thoughts, and new
Solace in her return, so long delay'd;

Yet oft his heart, divine of something ill, 845
Misgave him; he the fault'ring measure felt;
And forth to meet her went, the way she took
That morn when first they parted. By the tree
Of knowledge he must pass; there he her met,
Scarce from the tree returning; in her hand 850
A bough of fairest fruit, that downy smil'd,
New gather'd, and ambrosial smell diffus'd.
To him she hasted; in her face excuse
Came prologue, and apology too prompt, 854
Which with bland words at will she thus address'd:
Hast thou not wonder'd, Adam, at my stay?
Thee I have miss'd, and thought it long, depriv'd
Thy presence, agony of love till now
Not felt, nor shall be twice; for never more
Mean I to try, what rash untry'd I sought, 860
The pain of absence from thy sight. But strange
Hath been the cause, and wonderful to hear.
This tree is not, as we are told, a tree
Of danger tasted, nor to'evil unknown
Op'ning the way; but of divine effect 865
To open eyes, and make them Gods who taste;
And hath been tasted such: the serpent wise,
Or not restrain'd as we, or not obeying,
Hath eaten of the fruit, and is become,
Not dead, as we are threaten'd, but henceforth 870
Endu'd with human voice and human sense,
Reasoning to admiration, and with me

Persuasively hath so prevail'd, that I
Have also tasted, and have also found
Th' effects to correspond; op'ner mine eyes, 875
Dim erst, dilated spirits, ampler heart,
And growing up to Godhead; which for thee
Chiefly I sought, without thee can despise.
For bliss, as thou hast part, to me is bliss;
Tedious, unshar'd with thee, and odious soon. 880
Thou therefore also taste, that equal lot
May join us, equal joy, as equal love;
Lest thou not tasting, different degree
Disjoin us, and I then too late renounce
Deity for thee, when fate will not permit. 885

Thus Eve with count'nance blithe her story told;
But in her cheek distemper flushing glow'd.
On th' other side, Adam, soon as he heard
The fatal trespass done by Eve, amaz'd,
Astonied stood, and blank, while horror chill 890
Ran through his veins, and all his joints relax'd;
From his slank hand the garland wreath'd for Eve
Down dropt, and all the faded roses shed:
Speechless he stood, and pale; till thus at length
First to himself he inward silence broke: 895

O fairest of creation, last and best
Of all God's works, creature in whom excell'd
Whatever can to sight or thought be form'd,
Holy, divine, good, amiable, or sweet!
How art thou lost, how on a sudden lost, 900

Defac'd, deflow'r'd, and now to death devote !
Rather, how hast thou yielded to transgress
The strict forbiddance, how to violate
The sacred fruit forbidd'n ? Some cursed fraud
Of enemy hath beguil'd thee, yet unknown ; 905
And me with thee hath ruin'd : for with thee
Certain my resolution is to die ;
How can I live without thee, how forego
Thy sweet converse and love so dearly join'd,
To live again in these wild woods forlorn ? 910
Should God create another Eve, and I
Another rib affor'd, yet loss of thee
Would never from my heart ; no, no ! I feel
The link of nature draw me : flesh of flesh,
Bone of my bone thou art, and from thy state 915
Mine never shall be parted, bliss or woe.

So having said, as one from sad dismay
Re-comforted, and, after thoughts disturb'd,
Submitting to what seem'd remediless,
Thus in calm mood his words to Eve he turn'd : 920

Bold deed thou hast presum'd, advent'rous Eve,
And peril great provok'd, who thus hast dar'd,
Had it been only coveting to eye
That sacred fruit, sacred to abstinence,
Much more to taste it, under ban to touch. 925
But past who can recall, or done undo ?
Not God omnipotent, nor Fate : yet so
Perhaps thou shalt not die, perhaps the fact

Is not so heinous now, foretasted fruit,
Profan'd first by the Serpent, by him first 930
Made common and unhallow'd, ere our taste:
Nor yet on him found deadly; he yet lives,
Lives, as thou saidst, and gains to live, as Man,
Higher degree of life; inducement strong
To us, as likely tasting to attain 935
Proportional ascent, which cannot be
But to be Gods, or Angels, Demi-Gods.
Nor can I think, that God, Creator wise,
Though threat'ning, will in earnest so destroy
Us his prime creatures, dignify'd so high, 940
Set over all his works; which in our fall,
For us created, needs with us must fail,
Dependent made: so God shall uncreate,
Be frustrate, do, undo, and labor lose;
Not well conceiv'd of God, who though his pow'r
Creation could repeat, yet would be loath 946
Us to abolish, lest the Adversary
Triumph, and say; "Fickle their state whom God
"Most favors; who can please him long? Me
first
"He ruin'd, now Mankind; whom will he next?.,
Matter of scorn, not to be giv'n the Foe. 951
However, I with thee have fix'd my lot,
Certain to undergo like doom: if death
Consort with thee, death is to me as life;
So forcible within my heart I feel 955

The bond of Nature draw me to my own,
My own in thee, for what thou art is mine;
Our state cannot be sever'd, we are one,
One flesh; to lose thee were to lose myself.

So Adam; and thus Eve to him reply'd: 960

© glorious trial of exceeding love,

Illustrious evidence, example high!

Engaging me to emulate, but short

Of thy perfection, how shall I attain,

Adam? from whose dear side I boast me sprung,

And gladly of our union hear thee speak, 966

One heart, one soul in both; whereof good proof

This day affords, declaring thee resolv'd,

Rather than death, or aught than death more
dread,

Shall separate us, link'd in love so dear, 970

To undergo with me one guilt, one crime,

If any be, of tasting this fair fruit;

Whose virtue (for of good still good proceeds,

Direct, or by occasion) hath presented

This happy trial of thy love, which else 975

So eminently never had been known.

Were it I thought death menac'd would ensue

This my attempt, I would sustain alone

The worst, and not persuade thee; rather die

Deserted, than oblige thee, with a fact 980

Pernicious to thy peace; chiefly assur'd

Remarkably so late of thy so true,
So faithful love unequal'd: but I feel
Far otherwise th' event, not death, but life
Augmented, open'd eyes, new hopes, new joys,
Taste so divine, that what of sweet before 986
Hath touch'd my sense, flat seems to this, and
harsh.

On my experience, Adam freely taste,
And fear of death deliver to the winds.

So saying, she embrac'd him, and for joy 990
Tenderly wept; much won, that he his love
Had so ennobled, as of choice to' incur
Divine displeasure for the sake, or death.
In recompense (for such compliance bad
Such recompence best merits) from the bough 995
She gave him of that fair enticing fruit
With liberal hand: he scrupled not to eat,
Against his better knowledge; not deceiv'd,
But fondly overcome with female charm.
Earth trembled from her entrails, as again 1000
In pangs; and Nature gave a second groan;
Sky lour'd, and muttering thunder, some sad drops
Wept, at completing of the mortal sin
Original*; while Adam took no thought,
Eating his fill; nor Eve to iterate 1005
Her former trespass fear'd, the more to soothe
Him with her lov'd society; that now,
As with new wine intoxicated both,

They swim in mirth, and fancy that they feel
Divinity within them breeding wings 1010
Wherewith to scorn the Earth. But that false
fruit

Far other operation first display'd,
Carnal desire inflaming; he on Eve
Began to cast lascivious eyes, she him
As wantonly repaid; in lust they burn: 1015
Till Adam thus 'gan Eve to dalliance move:

Eve, now I see thou art exact of taste,
And elegant, of sapience no small part,
Since to each meaning savour we apply,
And palate call judicious: I the praise 1020
Yield thee, so well this day thou hast purvey'd.
Much pleasure we have lost, while we abstain'd
From this delightful fruit, nor known till now
True relish, tasting; if such pleasure be
In things to us forbidd'n, it might be wish'd, 1025
For this one tree had been forbidden ten.
But come, so well refresh'd, now let us play,
As meet is, after such delicious fare;
For never did thy beauty since the day
I saw thee first, and wedded thee, adorn'd 1030
With all perfections, so inflame my sense
With ardor to enjoy thee, fairer now
Than ever, bounty of this virtuous tree!

So said he, and forebore not glance or toy
Of amorous intent; well understood 1035

Of Eve, whose eye darted contagious fire.
Her hand he seiz'd, and to a shady bank,
Thick overhead with verdant roof imbrow'r'd,
He led her nothing loath; flow'rs were the couch,
Pansies, and violets, and asphodel, 1040
And hyacinth, Earth's freshest softest lap.
There they their fill of love, and love's disport
Took largely, of their mutual guilt the seal,
The solace of their sin; till dewy sleep
Oppress'd them, wearied with their amorous play.

Soon as the force of that falacious fruit, 1046
That with exhilarating vapor bland
About their spirits had play'd, and inmost pow'rs
Made err, was now exhall'd; and grosser sleep,
Bred of unkindly fumes, with conscious dreams 1050
Incumber'd, now had left them; up they rose
As from unrest, and each the other viewing,
Soon found their eyes how open'd, and their
minds

How darken'd: innocence, that as a veil 1054
Had shadow'd them from knowing ill, was gone;
Just confidence, and native righteousness,
And honor from about them, naked left
To guilty shame; he cover'd, but his robe
Uncover'd more. So rose the Danite strong,
Herculean Samson, from the harlot-lap 1060
Of Philistean Dalilah, and wak'd
Shorn of his strength; They destitute and bare

Of all their virtue: silent, and in face
Confounded, long they sat, as stricken mute;
Till Adam, though not less than Eve abash'd, 1065
At length gave utterance to these words constrain'd:
O Eve, in evil hour thou didst give ear*
To that false worm, of whomsoever taught
To counterfeit Man's voice; true in our fall,
False in our promis'd rising; since our eyes 1070
Open'd we find indeed, and find we know
Both good and ev'il; good lost, and evil got;
Bad fruit of knowledge, if this be to know,
Which leaves us naked thus, of honor void,
Of innocence, of faith, of purity, 1075
Our wonted ornaments now soil'd and stain'd,
And in our faces evident the signs
Of foul concupiscence; whence evil store;
Ev'n shame, the last of evils; of the first
Be sure then. How shall I behold the face 1080
Henceforth of God or Angel, erst with joy
And rapture so' oft beheld? those heav'nly shapes
Will dazzle now this earthly with their blaze
Insufferably bright. O might I here
In solitude live savage, in some glade 1085
Obscur'd, where highest woods impenetrable
To star or sun-light, spread their umbrage broad
And brown as ev'ning: Cover me, ye Pines!
Ye Cedars, with unnumberable boughs
Hide me, where I may never see them more! 1090

But let us now, as in bad plight, devise
What best may for the present serve to hide
The parts of each from other, that seem most
To shame obnoxious, and unseemliest seen;
Some tree, whose broad smooth leaves together
sew'd 1095

And girded on our loins, may cover round
Those middle parts, that this new comer, shame
There sit not, and reproach us as unclean.

So counsel'd he, and both together went 1099
Into the thickest wood: there soon they chose*
The fig-tree; not that kind for fruit renown'd;
But such as at this day to Indians known
In Malabar* or Decan*, spreads her arms
Branching so broad and long, that in the ground
The bended twigs take root, and daughters grow
About the mother-tree, a pillar'd shade 1106
High over-arch'd, and echoing walks between;
There oft the Indian herdsman shunning heat,
Shelters in cool, and tends his pasturing herds
At loop-holes cut through thickest shade: Those
leaves 1110

They gather'd, broad as Amazonian targe;
And with what skill they had, together sew'd,
To gird their waste; vain covering, if to hide
Their guilt and dreaded shame; O how unlike
To that first naked glory! Such of late 1115
Columbus* found th' American*, so girt

With feather'd cincture, naked else and wild
Among the trees on isles and woody shores.
Thus fenc'd, and, as they thought, their shame
in part

Cover'd, but not at rest or ease of mind, 1120
They sat them down to weep: nor only tears
Rain'd at their eyes, but high winds worse within
Began to rise, high passions, anger, hate,
Mistrust, suspicion, discord, and shook sore
Their inward state of mind; calm region once, 1125
And full of peace, now tost and turbulent:
For understanding rul'd not, and the will
Heard not her lore, both in subjection now
To sensual appetite, who from beneath
Usurping, over sov'reign reason claim'd 1130
Superior sway: from thus distemper'd breast,
Adam estrang'd in look and alter'd style,
Speech intermitted thus to Eve renew'd:

Would thou hadst hearken'd to my words, and
stay'd

With me, as I besought thee, when that strange
Desire of wand'ring this unhappy morn, 1136
I know not whence possess'd thee: we had then
Remain'd still happy; not as now, despoil'd
Of all our good, sham'd, naked, miserable.
Let none henceforth seek needless cause to'
approve 1140

The faith they owe; when earnestly they seek
Such proof, conclude, they then begin to fail.

To whom soon mov'd with touch of blame
thus Eve:

What words have pass'd thy lips, Adam severe!
Imput'st thou that to my default, or will 1145
Of wand'ring, as thou call'st it, which who
knows

But might as ill have happen'd thou being by,
Or to thyself perhaps? Hadst thou been there,
Or here th' attempt, thou couldst not have discern'd
Fraud in the Serpent, speaking as he spake; 1150
No ground of enmity between us known.

Why he should mean me ill, or seek to harm?
Was I to' have never parted from thy side?

As good have grown there still a lifeless rib.

Being as I am, why didst not thou the head 1155

Command me absolutely not to go,

Going into such danger, as thou saidst?

Too facile then thou didst not much gainsay,

Nay didst permit, approve, and fair dismiss.

Hadst thou been firm and fix'd in thy dissent, 1160

Neither had I transgress'd, nor thou with me.

To whom then first incens'd Adam reply'd:

Is this the love, is this the recompence

Of mine to thee, ungrateful Eve, express'd

Immutable, when thou wert lost, not I; 1165

Who might have liv'd, and joy'd immortal bliss,

Yet willingly chose rather death with thee?
And am I now upbraided as the cause
Of thy transgressing? not enough severe,
It seems, in thy restraint: what could I more? 1170
I warn'd thee, I admonish'd thee, foretold
The danger, and the lurking enemy
That lay in wait; beyond this had been force,
And force upon free-will hath here no place.
But confidence then bore thee on, secure 1175
Either to meet no danger, or to find
Matter of glorious trial: and perhaps
I also err'd in overmuch admiring
What seem'd in thee so perfect, that I thought
No evil durst attempt thee; but I rue 1180
That error now, which is become my crime,
And thou th' accuser. Thus it shall befall
Him who to worth in women overtrusting,
Lest her will rule: restraint she will not brook;
And left to' herself, if evil thence ensue, 1185
She first his weak indulgence will accuse.

Thus they in mutual accusation spent
The fruitless hours, but neither self-condemning,
And of their vain contest appear'd no end.

END OF BOOK NINTH.

NOTES
ON
PARADISE LOST.

BOOK V.

Line 16. *Mild as when Zephyrus on Flora breathes.*) As when the soft western gales breathe on the flowers. Exceedingly poetical and beautiful. *Richardson.*

L. 175. *Moon, that now meet'st the orient sun, now fly'st, etc.*) The construction is, *Thou moon, that now meetest and now fliest the orient sun, together with the fixed stars, and ye five other wandering fires, etc.* He had before called upon the *sun* | who governs the day, and now he invokes the *moon*, and the *fixed*

Vol. II.

Q

stars, and the *planets*, who govern the night, to praise their Maker.

L. 181. — *that in quaternion run*, etc.) That in a fourfold mixture and combination run a perpetual circle, one element continually changing into another, according to the doctrine of Herac-
litus, borrowed from Orpheus. *Newton*.

L. 224. *Raphael*.) The name of an Archangel, not mentioned in sacred scripture, only in *Tobit* chap. iii. 17. — v. 4, 8, 9. — i. 5. — xii. 15.

L. 249. *Thousand celestial Ardors*.) *Ardor* in Latin implies fervency, exceeding love, eager desire, fiery nature; all included in the idea of an angel. *Richardson*.

L. 264. *Cyclades*.) Fifty-three islands lying in a circle round about Delos, in the Archipelago.

L. 265. *Delos*.) Once a floating Island, the principal of the Cyclades, till Neptune, at the command of Jupiter, fixed it, that Latona might lie in of Apollo and Diana there. But the true reason of this name is this, because it appears soonest of any to the sailors.

Ibid. *Samos*.) Another of these isles over-against Ephesus, about ninety miles from Jerusalem. It is rendered famous for being the birth-place of the great philosopher Pythagoras, about
A. M. 3500.

L. 269. *Polarwinds*.) i. e. the winds that blow from the north and south poles.

L. 272. *Phenix*.) A very rare bird, of a purple color, like an eagle. It breeds in Arabia, of which there is never but one at a time. It lives five hundred years, according to most writers, some say three hundred and forty, others one thousand four hundred and sixty, and when it draws to its end, makes its nest of hot spices, which being fired by the heat of the sun, out of its ashes arises a worm, which afterwards turns to a phenix. *Plin. Ov.*

L. 274. *Thebes*.) Several cities are called so; this was in Egypt, called also *Heliopolis*, and the country about it *Thebais*, now *Theves*. This city was famous for its hundred gates, hence called by Homer *Hecatompylos*.

L. 285. *Maia*.) The daughter of Atlas, of whom Jupiter begat Mercury.

L. 293. *Cassia*.) A sweet-smelling shrub in Arabia, Egypt, *etc.*; for when the bark of it is scraped, it sends out a most fragrant smell, like cinnamon. There are nine species of it. About Alexandria and in the West-Indies it grows to be a very large tree.

Ibid. Spikenard.) Another sweet-smelling shrub, growing in Arabia, Syria, and India, called *nardos* by the Greeks, and *spikenard* by us.

L. 340. *Pontus.*) It is called *the Euxine sea, the Black sea.* Pontus is a small sea in Lesser Asia, upon the north-east side of Constantinople, runneth into the White sea, and from thence into the Mediterranean sea.

Ibid. *Punic.*) *Phenician* q. *Penic*, from the Peni or Beneanak, Heb. i. e. *the sons of Anak*, a famous giant, Numb. xiii. 22, 28. The old inhabitants of Canaan, in the days of Moses.

L. 341. *Alcinous.*) An ancient king of Corcyra (now Corfu) in the mouth of the gulf of Venice; who had fair orchards, it being an apple country. The poets, in high commendation of them, feigned they were golden apples, which Homer took from the garden and apples of Paradise.

L. 381. *Three Goddesses.*) Juno, Pallas, and Venus, who strove for the golden apple, with this motto, *Let it be given to the fairest.* They chose Paris for their umpire, and promised him great rewards to bring him over to their interest. Venus promised him Helena, the fairest woman in the world, *etc.* He gave it and the pre-eminence of beauty to her; which was the original cause of the destruction of Troy, himself and his family.

L. 387. *Mary.*) The blessed virgin Mary, the mother of our Lord, who had a real salutation from the Archangel Gabriel, 4000 years after this

“And the angel came in unto her, and said, Hail, thou art highly favored, the Lord is with thee; blessed art thou among women.”

L. 447. *The sons of God,*) i. e. the holy angels, whom some thought to have conversation with women, from a false sense put upon Gen. vi. 1.

L. 548. — — *nor knew I not
To be both will, and deed, created free.*) Nor was it unknown to me that my will and actions are free. I knew I was free. Two negatives make an affirmative. *Richardson.*

L. 664. *Messiah.*) Heb. *Messias* and *Christos* in Greek, i. e. *the anointed*. Christians believe that Jesus, born in Bethlehem, about *A. M.* 4000, in the reign of Augustus, is the true *Messias* or Christ.

L. 689. *The quarters of the north.*) See *Sanazarius de partu Virginis*, III. 40.

*Vos, quum omne arderet coelum servilibus
armis*

*Arctoumque furor pertenderet impius axem
Scandere, et in gelidos regnum transferre
Triones,*

Fida manus mecum mansistis.

There are other passages in the same poem, of which Milton has made use. *Jortin.*

Some have thought that Milton intended, but I dare say he was above intending here any re-

flection upon Scotland, though, being an Independent, he had no great affection for the Scots Presbyterians. He had the authority, we see, of Sannazarius for fixing Satan's rebellion in *the quarters of the north*; and he had much better authority, the same that Sannazarius had, that of the prophet, whose words, though applied to the king of Babylon, yet allude to this rebellion of Satan. See Isaiah xiv. 12, 13.

L. 760. *Lucifer*.) The first name of this Archangel before his fall; because of his most excellent light and glory.

L. 805. *Abdiel*.) The same as Obadiah.

L. 861. — *when fatal course, etc.*) We may observe that our author makes Satan a sort of fatalist. We Angels (says he) were *self-begot, self-raised by our own quickening power, when the course of fate had completed its full round and period*; then we were *the birth mature*, the production in due season, of *this our native heaven*. No compliment to fatalism to put it into the mouth of the devil. *Newton*.

L. 864. *Our puissance is our own*.) It has been wondered that Milton should constantly pronounce this word, and *puissant* the adjective, with two syllables, when they would be more sonorous with three; but in this he conforms to

the practice and example of the best writers. So Fairfax in his Tasso, cant. 18. stan. 55.

And 'gainst the northern gate my *puissance* bend,
and cant. 19. stan. 72.

Of this your terrible and *puissant* knight.
Though Spenser, I find, makes them sometimes
three, as well as sometimes two syllables. As
Shakespeare does likewise, 2 Hen. IV. act I.

Upon the pow'r and *puissance* of the king,
and a little afterwards,

And come against us in full *puissance*.
In the former line *puissance* is used as two syllables, and in the latter as three. It was certainly better in Milton to make it all the one, or all the other.

BOOK VI.

L. 19. — — *war in procinct.*) As if you should say, ready girded, in allusion to the ancients, who just before the battle used to gird their garments close to them, which on other occasions they wore very loose. See *Festus*. Richardson.

L. 210. — — *and the madding wheels.*) What strong and daring figures are here! every thing is alive and animated. The very chariot *wheels* are *mad* and *raging*. And how rough and jarring

are the verses, and how admirably do they *bray* the horrible discord they would describe!

Newton.

L. 344. — *for Spirits that live throughout, etc.*) Our author's reason for Satan's healing so soon, is better than Homer's upon a like occasion: and we see here Milton's notions of angels. They are vital in every part, and can receive no mortal wound, and cannot die by annihilation. They are all eye, all ear, all sense and understanding; and can assume what kind of bodies they please. And these notions, if not true in divinity, yet certainly are very fine in poetry; but most of them are not disagreeable to those hints which are left us of these spiritual beings in scripture.

Newton.

L. 365. *Adramelech.*) A god of Sepharvaim and Assyrian countries, 2 *Kings* xvii. 31.

Ibid. *Asmadai.*) Another evil Spirit. *Tobit* vi. 16. iii. 8. viii. 2. 3.

L. 418. *O now in danger try'd, etc.*) This speech of Satan is very artful. He flatters their pride and vanity, and avails himself of the only comfort that could be drawn from this day's engagement (though it was a false comfort) that God was neither so powerful nor wise as he was taken to be. He was forced to acknowledge that they had suffered some loss and pain; but endea-

yours to lessen it as much as he can, and attributes it not to the true cause, but to their want of better arms and armour, which he therefore proposes that they should provide themselves withal, to defend themselves and annoy their enemies. *Newton.*

L. 447. *Nisroch.*) A god of the Assyrians, worshipped at Nineve, by Sinnacherib, 2 Kings xix. 37.

L. 484. *Which into hollow, etc.*) *Which*, that is the *materials*, l. 478. *These*, l. 482. the deep shall yield, which into hollow engines rammed, with touch of fire shall send forth, *etc.* *Hollow engines*, great guns; the first invention whereof is very properly ascribed to the author of all evil. And Ariosto has described them in the same manner in his Orlando Furioso, cant. 9. stan. 28. or 24. of Harrington's translation; and attributes the invention to the devil.

L. 535. *Zephiel*) Heb. i. e. *the spy*, or *watch of God*.

L. 620. *To whom thus Belial*) Whoever remembers the character of Belial in the first and second books, and Mr. Addison's remarks upon it, will easily see the propriety of making Belial reply to Satan upon this occasion, and in this sportive manner rather than Beelzebub, or Moloch, or any of the evil angels. *Newton.*

L. 756. *Beryl*.) A precious stone of a faint green color, like the water of the sea. Aser was engraved upon it; predicting that his habitations should be upon the sea coast, as it happened, Josh xix. 29. This description of the chariot of the Deity is taken from the prophet *Ezekiel* and the *Revelation*.

L. 76. *Urim*.) This word was put in the high-priest's breast-plate; to inquire and to receive answers from God: which continued in that church till the Babylonish captivity, Ezra ii. 63. Neh. vii. 65.

L. 893. *Thus measuring things in heav'n by things on earth, etc.*) He repeats the same kind of apology here in the conclusion, that he made in the beginning of his narration. See L. 573. *etc.* — *Newton*.

BOOK VII.

L. 1. *Urania*) The daughter of Jupiter and Mnemosyne, one of the nine muses, the goddess of astronomy, and of all heavenly things. She is represented crowned with stars, and a great globe in her hands; to shew, that she teaches the way to heaven.

L. 4. *Pegasus*.) The winged horse of the poets. It is said, he opened the fountain *Hippocrene*, i.e. *the fountain of the horse*, by a kick of his heels, and flew up to heaven. This was a well of Beotia, near Helicon, dedicated to Apollo and the Muses.

L. 18. *Bellerophon*.) Perseus the son of Glaucus king of Corinth is so called. He was a noble youth; and, after many exploits, being desirous of flying up to heaven by the help of his horse, was cast down headlong by Jupiter; and by the fall he was made blind. Then he lived a wandering and vagabond life, like another Cain, and died with hunger, about *A. M.* 2693.

L. 19. *Aleian*.) of Aleia, a field in Cilicia, where it is said that Perseus wandered after his fall from heaven.

L. 25. — — *though fall'n on evil days*.) The repetition and turn of the words is very beautiful,

— though fall'n on evil days,

On evil days though fall'n, and evil tongues,
etc.

A lively picture this, in a few lines, of the poet's wretched condition. *In darkness, though* is still understood; he was not become *hoarse or mute*, though *in darkness*, though he was blind, and *with dangers compass'd round and solitude*,

obnoxious to the government, and having a world of enemies among the royal party, and therefore obliged to live very much in privacy and alone.

Newton.

L. 33. *Of Bacchus and his revellers.*) It is not improbable that the poet intented this as an oblique satire upon the dissoluteness of Charles II. and his court; from whom he seems to apprehend the fate of Orpheus, a famous poet of Thrace, who though he is said to have charmed woods and rocks with his divine songs, yet was torn to pieces by the Bacchanalian women on Rhodope, a mountain of Thrace; nor could the Muse Caliope his mother defend him. *So fail not thou, who thee implores*; nor was his wish ineffectual; for the government suffered him to live and die unmolested. *Newton.*

L. 34. *Thracian bard,*) viz. *Orpheus*, who was torn in pieces by the Ciconian or Thracian women, when they celebrated the feasts of Bacchus.

L. 391. *Whales.*) The hugest creatures in the sea, as elephants are on the dry land: they are mentioned in particular, Gen. i. 21.

L. 410. *Dolphins,*) from *Delphi*; Lat. from the Gr. because the people of Delphi first discovered this fish; or *Delphax*, Gr. i. e. *an hog*; because it resembles one in its long snout, fatness, ribs, liver, and entrails. It is called *the sea-hog*, and

the sacred fish, because it was consecrated to Neptune. A dolphin is a large fish, not unlike a porpoise; very straight, and the swiftest of all fishes or birds; as swift as an arrow; it will overtake a ship in full sail before the wind, and continually in motion. It doth live twenty or thirty years, and three or four days out of water, as an eel doth. Dolphins are said to be lovers of men. It is a certain sign of a tempest when they sport on the water. Their flesh was of great request among the ancients. They have no gall.

L. 423. *Stork*.) A fowl bigger than a common heron, with a white head, neck, belly, tail and fore part; but black in the back, with broad claws, like the nails of a man.

L. 426. — *rang'd in figure wedge their way*.) Pliny has described certain birds of passage, flying in the form of a wedge, and spreading wider and wider. Those behind rest upon those before, till the leaders being tired are in their turn received into the rear.

L. 430. *Crane*.) A name formed from its sound. A bird of passage, celebrated by the prophet, for her observing the fit time of coming and going from one country to another, Jer. viii. 7. It is a bird with a very long bill, neck, and legs; some-

times weighing ten pounds; and is a water fowl resorting in fens.

L. 474. *Crocodile.*) A huge, voracious, and very strong, but timorous beast, in the Nile, Ganges, *etc.* living equally upon land and water; as our geese, ducks, otters, *etc.* Its jaws are wide enough to swallow a man whole, full of teeth. It hath sixty bones or joints in the back; and is the only beast that hath no tongue. The upper skin is firm, hard and impenetrable with any dart, spear or shot, no not with a loaded cart; and therefore, *scaly* is a proper epithet; but it may be wounded in the belly. It swims with the feet, and fins, which are upon the tail; but is very slow in its pace, because the feet are short; The tail is near as long as the whole body. It lays its eggs in the sand or earth, and brings forth its young every year. Its eggs are as big as a goose's, and it lays one every day for sixty days. It is thought that they live 100 years, and are generally thirty feet long.

L. 490. *Drone.*) A wasp or old male bee, without a sting, who propagates the species, but cannot gather honey, for want of it. Therefore, he sits and hatches the brood, keeps the eggs warm, while the female bees gather the honey abroad; and does not stir from the brood till they come home fraughted with honey, and so discharge him.

Ibid.) *The female bee, that feeds her husband drone*

Deliciously, and builds her waxen cells.) Dr. Bentley would throw out part of these verses, and read thus:

Th' industrious bee that builds her waxen cells.
The *drone* (says he) is not the *bee's* husband; and that *bees* are all *females*, seems an idle and idiotical notion, against the course and rule of nature. But (however that be) both those opinions had been strenuously maintained by Mr. Charles Butler, in the fourth chapter of his curious treatise upon bees, entitled, *The Feminine Monarchy*, printed in 1634: and it seems to have been the prevailing doctrine in Milton's days. No need, then, to suspect the editor's hand here.

Pearce.

L. 602. *Great are thy works, Jehovah, etc.*) Milton is generally truly orthodox. In this hymn, the angels intimate the unity of the Son with the Father, singing to both as one God, Jehovah.

Newton.

L. 634. *Sabbath.*) Heb. i. e. *a rest*. This was the first Sabbath instituted by God.

L. 82. *Appearances.*) An astrological term. The risings, motions, places, and influences of the planets. Here is a strong and pleasant confutation of judiciary astrology, with some of its absurd terms, by way of a digression.

L. 83. *With centric and eccentric.*) *Centric* or *concentric* are such spheres whose centre is the same with, and *eccentric* such whose centres are different from that of the earth. *Richardson.*

L. 84. *Cycle.*) An astrological term. A continual revolution of planets, which goeth on from the first number to the last, without any interruption, and then returns to the first; as the cycle of the sun, *etc.*

Ibid. *Epicycle.*) An astrological term. A lesser circle, whose centre is in the circumference of the greater circle, *i. e.* one cycle within another, or orb in orb, as planets having their centre different from the centre of the earth, *etc.*

Ibid. *Orb.*) An astronomical term. An hollow sphere or globe, used by astronomers and astrologers to demonstrate the motions and distances of places. Globes or spheres were first invented by Archimedes, an excellent mathematician of Sicily, about *A. M.* 3730.

L. 124. *By attractive virtue, etc.*) It appears

by this passage, that Milton was acquainted, in some measure, with the doctrine of attraction, several years before Isaac Newton published his *Principia*. *Newton*.

L. 130. *Three*.) i. e. the diurnal, the annual, and the motion on her own axis.

L. 145. — — *Her spots thou seest As clouds*.) It seems by this and by another passage, B. V. l. 419. as if our author thought that the spots in the moon were clouds and vapors; But the most probable opinion is, that they are her seas and waters, which reflect only part of the sun's rays, and absorb the rest. They cannot possibly be clouds and vapors, because they are observed to be fixed and permanent. But (as Dr. Pearce observes,) Mr. Auzout, in the *Philosophical Transactions* for the year 1666, thought that he had observed some difference between the spots of the moon as they then appeared, and as they are described to have appeared long before: And Milton, who wrote this poem about that time, might approve of Auzout's observation, though others do not. *Newton*.

L. 323. *But of the Tree*, etc.) This being the great hinge on which the whole poem turns, Milton has marked it strongly. *But of the Tree—Remember what I warn thee* — he dwells, expatiates upon it from l. 323. to l. 336. repeating,

enforcing, fixing every word; it is all nerve and energy. *Richardson.*

L. 372. — *Know'st thou not Their language and their ways?*) That brutes have a kind of language among themselves is evident and undeniable. There is a treatise in French of the languages of brutes; and our author supposes that Adam understood this language, and was of superior knowledge than any of his descendents; and besides was assisted by inspiration, *with such knowledge God endued his sudden apprehension.* He is said by the school-divines to have exceeded Solomon himself in knowledge.

Newton.

L. 396. *Ape.*) There are several sorts of them; baboons and monkeys have tails, which the ape wants. It is the mimic of mankind. The ancients believed this creature came nearest to the human species of all other animals; but the chimpanze found lately in Africa comes nearer by far to the resemblance of man and woman.

L. 591. — — *and is judicious.*) To be judicious, means here to choose proper qualities in Eve for the object of love; to love her only for what is truly amiable: not for *the sense of touch whereby mankind is propagated*, l. 579. etc. but for what Adam found *higher in her society, human, and rational*, l. 586, etc. *Pearce.*

L. 598. *Though higher of the genial bed by far.*) The *genial bed*, so Horace, Epist. 1. l. 87. *lectus genialis.* And with mysterious reverence I deem. He had applied this epithet to marriage before, in B. iv. l. 743.

—— Nor Eve the rites

Mysterious of connubial love refus'd;

And again, l. 750.

Hail wedded love, *mysterious* law!

He means by it something that was not proper to be divulged, but ought to be kept in religious silence, and revered like the mysteries. *Newton.*

B O O K IX.

L. 1. *No more of talk, etc.*) These prologues or prefaces of Milton to some of his books, speaking of his own person, lamenting his blindness, and preferring his subject to those of Homer and Virgil, and the greatest poets before him, are condemned by some critics: and it must be allowed that we find no such digression in the *Iliad* or *Aeneid*: it is a liberty that can be taken only by such a genius as Milton, and I question whether it would have succeeded in any hands but his. As Monsieur Voltaire says upon the occasion, "I cannot but own that an author is

generally guilty of an unpardonable self-love, when he lays aside his subject to descant upon his own person; but that human frailty is to be forgiven in Milton; nay I am pleased with it."

L. 15. *Achilles.*) Lat. Gr. i. e. *without a lip*; which was burnt when he was an infant; or, *free from pain*; because he was made invulnerable, by being dipped all over in the river Styx, except the heel, by which his mother held him. The son of Peleus king of Thessaly, and Thetis goddess of the Sea; the most valiant of all the Grecian heroes that went to the siege of Troy. After many heroic actions he was slain by Paris, being shot in the heel.

L. 16. *Troy.*) An ancient city of Phrygia in the Lesser Asia, three miles from the Aegean sea, on the river Xanthus, near mount Ida. It was founded by Dardanus, A. M. 2574. Troy had only seven kings, *viz.* Teucer, Dardanus, Erythionius, Tros, Ilus, Laomedon, and Priamus, under whom it was burnt and razed by the Grecians, after a siege of ten years, about A. M. 2766, 432 years before the building of Rome, 317 years after its first founding, and 1183 before Christ. There were no monuments of it to be seen in Strabo's time, and he lived in the reign of Tiberius the emperor. The Trojans made divers colonies upon the Mediterranean sea.

L. 17. *Turnus*) An ancient king of the Rutilians, who were old inhabitants of Italy, long before the Latins. He was a brave champion; but at last engaging with Aeneas, for the sake of Lavinia, was slain by him in a duel, as Livy, Florus, Justin and Virgil relate, which many learned authors have confuted since.

L. 18. *Neptune*) Hence Naphtuhim, a colony the Egyptians descended from Mizraim, who settled upon the coasts of the Mediterranean sea, Gen. x. 13. whence the Greeks feigned this fable of Neptune the god of the sea, fountains and rivers, bearing a trident for a sceptre.

L. 34. *Tilting*.) The running of armed men on horseback one against another with spears; a diversion much practised among the ancients, and first used at the old Nemean games in Greece.

L. 37. *Tourneament*.) A concourse; a military diversion. Turning, justling, and fighting on horseback.

L. 63. *The space of sev'n continu'd nights he rode*

With darkness, etc.) It was about noon that Satan came to the earth, and having been discovered by Uriel, he was driven out of Paradise the same night, as we read in book fourth. From that time he was a whole week in continual darkness for fear of another discovery. *Thrice the equinoctial*

line he circled; he travelled on with the night three times round the equator, he was three days moving round from east to west as the sun does, but always on the opposite side of the globe in darkness. *Newton.*

L. 71. *Tigris.*) Dionysius calls it the most rapid of all rivers in the world. It riseth in mount Ararat or Niphates in Armenia, parts Mesopotamia and Assyria, runs by Babylon, and a little below Bagdad joins the river Euphrates.

L. 78. *Meotis.*) A lake on the coast of Crim-Tartary, into which the river Tanais runneth, and parts Europe from Asia, on that side. In the deepest parts it is not above eighteen feet.

Ibid. *Oby.*) by a figure of grammar. A vast river, which parts Siberia and Tartary from Russia.

L. 81. *Darien.*) A neck of land eighteen, and in some places no more than twelve leagues over from east to west, upon the river Darien, between the gulf of Mexico and the South-sea; therefore the Spaniards attempted to cut it, but they could not perfect it. It joineth North and South America.

L. 192. *Now, when as sacred light, etc.*) The author gives us a description of the morning, which is wonderfully suitable to a divine poem.

and peculiar to that first season of nature: he represents the earth, before it was cursed, a great altar, breathing out its incense from all parts, and sending up a pleasant savour to the nostrils of its Creator; to which he adds a noble idea of Adam and Eve, as offering their morning worship, and filling up the universal concert of praise and adoration. *Addisson.*

L. 387. *Delia,*) or *Diana*; the daughter of Jupiter and Latona, goddess of the woods, hunting, and virginity. The nymphs were her attendants.

L. 395 *Vertumnus.*) A god among the old Romans, who fell in love with Pomona, and to obtain her, he turned himself into all forms. He was king of Tuscany, who taught men the art of gardening; for which he was deified. This fable signifies the different seasons of the year. His feasts were celebrated at Rome, in the autumn; wherein they thanked the god for preserving the fruits to maturity.

L. 441. *Alcinous,*) a king of Corcyra or Corfu, who entertained Ulysses in his disasters, as Homer relates.

L. 490. *Not terrible, though terror be in love
And beauty, not approach'd by stronger hate.*) Satan had been saying, that he dreaded Adam, such was his strength of body and mind, and his own so debased from what it was in heaven: But

Eve (he goes on to say) is lovely, not terrible, though terror be in love and beauty; unless it is approached by a mind armed with hate as his is; a hate the greater, as it is disguised under dissembled love. An excellent writer (Dr. Pearce) hath observed on this passage, that "a beautiful woman is approached with terror, unless he who approaches her has a stronger hatred of her than her beauty can beget love in him." *Richardson*.

Something like this in *Paradise Regain'd*, B. II. l. 159.

—— virgin majesty with mild

And sweet allay'd, yet terrible t' approach.

Thyer.

L. 506. *Hermione*,) from mount Hermon in the east of Canaan, where she was born. She was the daughter of Mars and Venus, and the wife of Cadmus, of which the poets made many fables.

Ibid. *Cadmus*.) An ancient Phenician, born at Sidon, said to be the son, rather than the general, of Agenor king of Phenicia, about *A. M.* 2660. But more likely he was a Cadomite, about mount Hermon. The Cadomites are mentioned, Gen. xv. 19. About the time of Joshua, Cadmus fled from his victorious arms, came into Greece, settled a colony of the old Phenicians there; built Thebes in Beotia, taught the Greeks the use of let-

ters, steel, copper, brass, and other arts; for which he was highly celebrated.

L. 507. *Epidaurus*,) or *Epitaurus*; as Eustatius and Strabo call it. An ancient city of Agria, a small region of the Peloponnesus or Morea, upon the Egean sea, built by Darius, the son of Hystaspes, according to Pliny, *lib. vi. c. 27.*

L. 508. *Jupiter Ammon*.) Ham, the son of Noah, who had Africa for his share. In the sandy hot deserts of Lybia, a famous temple and oracle were erected to his memory, whom the Greeks called *Jupiter Ammon*.

Ibid. Capitoline,) of the *Capitol*; Lat. i. e. *the head of Tolus*, which was found buried there, when they dug for the foundation of it. The Capitol is the grand castle of Rome, where Jupiter Capitolinus was worshipped, in a most stately and rich temple, who, under the form of another serpent, is said to have conversed with the mother of Scipio Africanus.

L. 609. *Olympias*.) The wife of Philip king of Macedon, and mother of Alexander the Great: She is said to have conceived him, not of her own husband, but another huge serpent. Hence the flattering Greeks persuaded Alexander, that Jupiter Hammon, in the form of a serpent, was his real father: therefore, he marched through the vast desert of Lybia to visit him; which the

cunning priest confirmed, and called him *the son of Jupiter*. This is related by Justin, Pliny, Q. Curtius, *etc.*

L. 510. *Scipio*.) This was Publius Cornelius Scipio Africanus, who conquered Hannibal, razed Carthage, added Africa to the Roman empire, and advanced it to the height of all its glory; for which the senate decreed, that he should be styled *the best man*.

Ibid. *Rome*,) i. e. *high*; being built on seven hills. The chief city of Italy upon both sides of the Tyber, ten miles from the sea, and 840 miles from London; the seat of the Roman empire, and, for a long time, the mistress of the world; having had the greatest part of Europe, Asia and Africa under her.

L. 531. *His fraudulent temptation thus began*.) We see by this first speech of Satan what our author thought the most probable, the most natural, and the most successful way of beginning a temptation upon a woman, namely, flattery, extravagant admiration of her person, and fulsome commendations of her merit and beauty; and by these means engaging her attention, and so deluding her to ruin. This speech is much of the same strain and spirit with that which Satan had made to her before in her dream, B. V. l. 37. *etc.*; and it had a fatal effect; for,

Into the heart of Eve his words made way.
To cry her up as a goddess, was the readiest
way to make her a mere mortal. *Newton.*

L. 640. *Ignis fatuus*,) i. e. a silly fire; and we
call it *Jack in the lanthorn*, and *Will with the*
wisp; because it resembles those things. It is a
compounded close united body of oily and sulphu-
reous matter, and fired with vapors exhaled from
the earth.

L. 671. *Athens*.) The most famous city and
university of Greece, on the coast of Attica, the
river Cephissus, upon the Aegean sea, and once
the universal school of mankind; where arts and
sciences had their first advancement among the
Greeks, under Socrates, Plato, and many other
learned masters.

L. 823. ——— and perhaps,
A thing not undesireable, sometime
Superior; for inferior who is free?) There is
a very humorous tale in Chaucer, which is also
verified by Dryden, wherein the question is pro-
posed, what it is that women most affect and
desire? Some say wealth, some beauty, some
flattery, some in short one thing, and some an-
other; but the true answer is sovereignty.

L. 1004. *Original sin*;) that guilt which Chris-
tians suppose to be derived from Adam and Eve
to all their posterity. They endeavour to prove

it from *Job*. xiv. 4. *Rom*. v. 12. *Eph*. ii. 3. From the degeneracy and corruption of all nations; the natural proneness of all men to vice and immorality; their aversion to piety and virtue, and the perfection and happiness of Adam and Eve, before they committed this sin, compared with the disorderly passions, fear, guilt, shame, confusion, misery, mortality, loss of God's favor, expulsion out of Paradise, *etc.* St. Austin first called it *original sin*.

L. 1067. *O Eve, in evil hour, etc.*) As this whole transaction between Adam and Eve is manifestly copied from the episode of Jupiter and Juno on mount Ida, has many of the same circumstances, and often the very words translated, so it concludes exactly after the same manner in a quarrel. Adam awakes much in the same humor as Jupiter, and their cases are somewhat parallel; they are both overcome by their fondness to their wives, and are sensible of their error too late, and then their love turns to resentment, and they grow angry with their wives, when they should rather have been angry with themselves for their weakness in hearkening to them. *Newton*.

L. 1100. *Into the thickest wood; there soon they chose*

The fig-tree, etc.) So Homer's Ulysses covers his nakedness in the wood, *Odyss*. VI. 127.

Ως ειπων Σαμνων υπεδυσσετο διος Οδυσσευσι
 Εκ πυκινης δ υλης πτορθου κλασε χειη
 παχειη

Φυλλων, ως ρυσαιτο περι χροι μηδεα φωτος.
 Then where the grove with leaves umbrageous
 bends,

With forceful strength a branch the hero rends;
 Around his loins the verdant cincture spreads,
 A wreathy foliage and concealing shades.

Broome.

The sacred text says, *Gen. iii. 7.* that *they sewed fig-leaves together*; and Milton adheres to the scripture-expression, which has given occasion to the sneer, *What could they do for needles and thread?* But the original signifies no more than that they twisted the young twigs of the fig-tree round about their wastes, in the manner of a Roman crown, for which purpose the fig-tree of all others, especially in those eastern countries, was the most serviceable; because it hath, as Pliny says, *lib. 16. cap. 24. folium maximum umbrosissimumque*, the greatest and most shady leaf of all others.

L. 1103. *Malabar.*) A vast country of India, lying along the west coast of the peninsula from Cape Comorin, over against the island of Ceylon, to Canara, on this side of the Ganges; in length about 180 leagues, or 324 miles, but nowhere above 100 in breadth, and the most fruit-

ful, temperate, and populous region in the world.

Ibid. *Decan.*) A royal city of a kingdom of the same name in India, belonging to Malabar, in many islands, on this side of the Ganges.

L. 1116. *Columbus.*) Christopher Columbus, or Colon, born in Cugureo, but others say at Noray, near Genoa in Italy. He, from his own knowledge in geography, and from the information of an old sailor, Alphonsus Santrius, (whom he saved in a shipwreck,) discovered America, under the name and aid of Ferdinand king of Spain, *A. D.* 1492.

Ibid. *Americans.*) The people of America, so called from Americus Vespucci or Vesputius, a Florentine, who discovered this new world, *A. D.* 1497, and five years after Columbus. America is surrounded with the ocean on all sides, and is not contiguous to Asia, as the Russians have lately discovered. It is as large as the three known quarters of the world; for Mexico (or North America) is reckoned by some to be about 23,000 miles, and Peru (or South America) 17,000 miles in compass; that is, if all the land upon gulfs, promontories and islands were duly measured. It contains from north to south about 8220 miles, and from east to west 6540 miles.

END OF THE SECOND VOLUME.



Milton, John,

Paradise lost a poem, in twelve books ; with his life, and historical,
philosophical, and explanatory notes

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